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AHMAD SHAH

THE BIJAK

(OR THE COMPLETE WORKS)

OF

Kabīr

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OF KABIR

TRANSLATED INTO ENGLISH

BY

AHMAD SHAH

ACCORDING TO HIS EDITED HINDI TEXT PUBLISHED IN 1911

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PREFACE.

The Bijak of Kabir is written mostly in the Hindi of the Mirzapuri dialect, though some of the hymns show traces also of the Gorakhpuri dialect, which is due, perhaps, to the fact that Kabir spent his last days in Maghár in the Gorakhpur district.

I have seen several manuscripts of the Bijak, all written in the Kaithi character with the words not separated. Among these manuscripts, some were quite complete, agreeing with the arrangement of the Raja of Rewah's edition, but without any commentary; some had only a portion of the Bijak.

The oldest printed edition of the Bijak is dated 1868, and was printed at Benares, but it contains only the following portions of the book :—

Ad Mangal, 84 Ramainis, 12 Kahras, 12 Basants, Chauntisi, 2 Belis, 2 Chancharis, 3 Hindolas, Birhuli, 383 Sakhis. To these hymns a commentary is added which is said to have been dictated by Kabir Sahib to the Raja of Bhagel Bansha. In the frontispiece the Raja and Kabir are seated face to face: Kabir is explaining the Bijak and the Raja is listening attentively. The commentary in this edition is on the basis of what is called *sugun upasna*, the belief in the incarnate Guru.

The second printed edition of the Bijak, which was printed in Calcutta in 1890, was edited by Rev. Prem Chand, of the Baptist Mission of Monghyr. This is a neat little pocket edition; the words are separated, but in some places wrongly. The order of the hymns in this edition is peculiar and does not agree with any of the editions published by Kabir Panthis themselves. It has 55 more *sakhis* than other editions; but their arrangement is so confused that it is difficult to compare it with others. There are some valuable foot-notes. Its contents are as follows:—

84 Ramainis, 113 Shabdas, Chauntisi, Bipramatisi, 2 Chancharis, Birhuli, 2 Belis, 3 Hindolas, 12 Kahras, 12 Basants, 364 Sakhis, 60 supplementary Sakhis.

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The third edition of the Bijak is that printed by the Newal Kishore Press, at Lucknow, in 1898. It is a complete Bijak with commentary by Raja Vishu Nath Singh of Rewah.

The fourth printed edition was issued at Allahabad in 1905. It is called the Bijak, with commentary of Puran Dass of Burhanpur. In this the words are separated, but in places the separation is marked by mistakes and in many places the editor has tried to polish and shape the words into their modern forms, which from a literary standpoint is very unwise. The commentary is what is called *nirgun upasna.* It has 115 *Shabdas*, while other editions have only 113. But these two extra *shabdas* do not convey any fresh idea, but only what is embodied in the *Ad Mangal.* It has a few *sakhis* which are not found in the edition of the Raja, but there are some missing in this which are found in the Raja's. It contains as follows:

Pritham Anusar, 84 Ramainis, 115 Shabdas, Chauntisi, Bipramatisi, 12 Kahras, 12 Basants, 2 Chancharis, 2 Belis, Birhuli, 3 Hindolas, 353 Sakhis.

The last printed edition is that from Bombay printed in *Sambat* 1961 (1906 A. D.). This is the Raja of Rewah's edition, similar to that of the Newal Kishore Press, Lucknow, but it has a life of Kabir in verse and at the end *Sagar Pad Bijak* and a genealogy and history of the Bhagel Bansha, and *Mul Ramaini.* It has some fresh *sakhis* and contains an imaginary picture of Kabir and also a likeness of the Raja of Bhagel Bansha. In this edition many mistakes have crept in and in some places the text is spoiled, but it has preserved the original beauty of the language.

After going through all these printed editions as well as some of the available manuscripts, particularly one which I saw in Chunar with Pundit Bhan Partap Tiwari, I tried my best to present the public with a text as accurate as possible in my Hindi Text published in 1911. It is a pity that no ancient MSS. can be consulted. I have separated the words in their proper form and have added foot-notes to show where a foreign word is used. I left the form of the foreign word as it is in the text, but have given a correct form of it in the foot-note ; for instance, in the text you will find मसीत,

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while in the foot-note with reference to this word you will find مسجد. In my text I followed the Raja's order, adding at the end all those *sakhis* which are peculiar to the various editions, thus bringing the total number of *sakhis* up to 442.

The Raja's *Ad Mangal* and *Sayar Pad Bijak* are also added to my text, though they are clearly later additions to the Bijak; but they are a kind of key to its theology.

While in 1910 my Hindi Text was passing through the Press, I was engaged in putting the same into English, and the Reverend B. H. P. Fisher very kindly helped in revising and correcting the same and a few pages also passed through the Press. But for various reasons the printing of the translation had to be abandoned.

For about five years the translation remained in suspense. During this period fresh light was thrown upon the text of the Bijak, and it was strongly felt necessary that a fresh translation should be made. Early in 1916 I started the translation and finished it by the end of February 1916. This time I asked the Reverend E. W. Ormerod, of the Cawnpore Brotherhood, to revise and correct my translation. To this request of mine he readily responded and spent many weary hours daily with me in correcting the translation. I am indebted to him for having made the translation intelligible for English readers to which I can make no pretension. But in no way should he be held responsible if the rendering into English does not agree with the original. I trust he will permit me to avail myself of this opportunity of tendering my warmest acknowledgement of his invaluable labours.

I also have to thank Mahashai Shew Barat Lall of Mirzapore for rendering valuable help.

I am once more indebted to the Reverend Canon B. H. P. Fisher, the Head of the Cawnpore Brotherhood, for kindly seeing these pages through the Press.

Thanks are also due to the U. P. Government, who have contributed towards the cost of the production of this translation.

Just a word about the existing commentaries of the Bijak. If any one wishes to study the text in original, it is much better to secure a copy without any commentary. I

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myself, during many years of study, have found it quite hopeless to get any real help from the commentaries. They do not attempt to explain the text of the Bijak so much as the theology of the modern Panth.

S. P. G. MISSION,
HAMIRPUR, U. P.,
May 1917.

AHMAD SHAH.

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LIFE OF KABIR IN LEGEND

There is a peculiar degree of uncertainty as to all the data for the personal history of Kabir. Legends abound, but reliable historical evidence is almost entirely wanting: and the conflicting voices of tradition leave us in doubt on such primary points as the place and date of his birth, the religion or caste into which he was born, whether he married, and where he spent the greater part of his life. It is hardly an exaggeration to say that two facts only can be asserted with absolute confidence: he lived for some time at Kashi (Benares), and he died at Maghar.

Most baffling of all is the obscurity which surrounds the question of his parentage. That Kabir was in any case brought up in the family of a Mohammedan weaver (Julaha) is admitted by all lines of tradition. The point at issue between his Hindu and Moslem followers is whether or not this indicates his actual parentage. Kabir himself does not help towards a decision. For him no one is born Hindu or Moslem (*Ram.* I), or again :-

1. Now I have come from the unconditioned.

Maya has led the world astray: she did not find my secret.

2. I did not take birth, nor did I dwell in the womb. As a child I appeared. In the city of Kashi I made my abode in the forest, there a weaver found me.

3. I am not contained in heaven or earth, but I am manifest as boundless wisdom. The form of spirit manifest in the world, that is my name.

4. I have no bones, no blood, no skin: I am manifester of the word. I am beyond all body, the Infinite and Perfect One: this says the immortal Kabir.

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The most commonly accepted tradition of his birth is that given in the Kabir Kasauti. This is quite a recent compilation, written from the point of view which identifies Kabir with the deity.

"The appearance of the Chief of Sages, the compassionate, Kabir, the Lord Kabir, in Kashi, and his coming from the Lahar tank to the house of Ali, called Niru, the weaver.

From the vault of heaven he descended, the Sat Guru, Purusha, Kabir : lying in the midst of the waters, the Pir of all Pirs.

When countless lotus buds bloomed, there the compassionate Creator was found.

Midst all the buds the bees wearied themselves with humming : peacock, duck, chakor, gathered about the tank.

In the year 1455, on the first day of the full moon : in the light half of Jeth, in the full moon of the rains, he appeared.

Mid peals of thunder, flashing lightning, torrents of rain : in Lahar tank the lotus blossomed : there Kabir was manifested.

Niru was bringing home his newly-wedded wife : thirsty she went to drink of the water, saw the babe, and was amazed.

How came this babe here ? Who has exposed it ? Some widow or maiden. Said Niru, Listen, Nima ; children I have had, but they died ; my house is empty, beloved. Haridas found a diamond, which became a splendid diadem for his head.

Said Nima, Listen, my master ; my mind is full of sore misgivings : the honour of our house is lost, if this be noised abroad in all Kashi.

But he is very fair to look on, great his beauty, his eyes are like the lotus : was ever seen in all the world the mother who should bear so fair a son ?

With joy in their hearts, they took the child, and man and wife came home : all the women of their kin began to sing with great delight of heart.

When they saw the child in the house, many were the questions : How did you get this child ? began all the women to ask.

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Without conception, we obtained this child and brought him home: he is dear to Haridas. So all were overjoyed.

Another version of the legend makes him the son of a Brahman widow born miraculously from the palm of her hand, as the result of the prayer of the ascetic Ramanand, who was ignorant of her widowhood. To avoid disgrace, she exposed him in the tank. With this story is connected the fanciful derivation of the name from the Hindi words *kar* (hand) *bir* (hero).

The name Kabir is, however, palpably of Mohammedan origin: and the tradition in the Kabir Kasauti adds the following details. According to Muslim custom a Qazi was summoned to give a name to the child. On his opening the Quran four names were found, Kabir, Akbar, Kubra, Kibriya. But Kabir is a title of God and the others are allied words. More Qazis came and fresh attempts were made to find a suitable name, resulting in Zinda, Khinjar (Khizar), Pir, and Haqqa. Here again the first and last are names of God the others too exalted for the child of a Julaha. The Qazi insisted that the child must be killed forthwith: and Niru was about to obey the order, when the infant miraculously spoke:—

1. Now have I come from the unconditioned. I was bodiless: I took body and I came: in this body I am called Kabir.

2. The Swan which has been separated from birth to birth, I came to raise him up. I was called the Unseen Purush, Maker, Immortal and Looser of Bonds.

3. With all my body I belong to the Sat-lok. I dwell in every heart. Kabir says, Hear, O brother sadhus: I have manifested the true name.

With regard to this legend it may be noted that of the eight names given only four, Kabir, Kibriya, Akbar and Haqqa, are to be found in the Quran, five if Khinjar be considered a corruption of Khizar, a saint associated in the Quran with Moses.

On the Mohammedan side we have the assertion of the Dabistan that Kabir was a Mohammedan weaver, and this

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is confirmed by Abul Fazal. Both, however, describe him as a Muwahid, *i.e.*, a theist, but not necessarily a Moslem.

It becomes then a matter of balancing probabilities or improbabilities on either side. However confidently Kabir may assert that none is born Hindu or Muslim, yet in common parlance he must have been of either Hindu or Muslim descent. Where tradition on both sides is thus unanimous, we may safely assume that he was brought up in the family of a Julaha. But apart from this we can find in him no trace of Moslem influence, unless it were contact with Sufi-ism. The study of the Bijak certainly leaves a fixed impression that the basis of his mental equipment was Hindu. His apparent acquaintance with Mohammedan belief, customs and phraseology might easily be purely external and acquired. But with his Hinduism the case is entirely different. His mind is steeped in Hindu thought and mythology, and his mother tongue is Hindi.

The real difficulty lies here. How did one, who to all appearance belonged to a low class Mohammedan family, acquire a knowledge of the Hindu scriptures and philosophy, only to be gained from a close association with Brahman pandits? The evidence available suggests a solution on some such lines as these :—

One of the legends represents Kabir as the son of a Brahman virgin widow, born miraculously as a result of words spoken by Ramanand. Another speaks of his being first seen in the lotus-covered tank by Swami Ashtanand, a disciple of Ramanand, to whom he described what he had seen. Ramanand answered : "The boundless light which thou hast seen, in a few days' space its fame will spread."

Was Kabir the son of Ashtanand by a mother whom Hindu custom forbade his acknowledging as his wife ? If this be so, the place of Niru or Nur Ali and his wife Nima in the story becomes clear. Nurbaf is a recognised name for a Mohammedan weaver in the Punjab. Neiman is a common name among Mohammedan women of the lower class. These would be his adopted not his real parents. Living, as there seems no doubt he did, as the son of a Julaha in the weavers' quarter of Benares, then as now a museum of religious sects,

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Kabir would often see and mix with the wandering Moslem fakirs and imbibe the doctrines of the Sufis; while he was at the same time by the influence of his real father brought secretly but surely under the Hindu influences which from early childhood governed his thought and life. One would like to imagine that Ashtanand by this means trained his son as a reformer of the abuses in his own faith which he himself realised but found himself powerless to amend. But perhaps this is going too far.

According to the tradition of his followers Kabir was born in the year A. D. 1398 (Sambat 1455) and died at the age of 120. This latter tradition suggests at least that he lived to a great age: more than this is not required to make it possible for him to have been the disciple of Ramanand and the Guru of Nanak. The latter was born in 1469 and the former is known to have lived well into the 15th century.

The Kabir Kasauti goes on to describe how even in his childhood he offended Hindus and Mohammedans alike, refusing to be bound by the limitations of either religion. When playing with other children he would cry "Ram, Ram" or "Hari, Hari." To the Mohammedan who rebuked him with the warning, "Thou wilt be a great Kafir (infidel)," he answered—"He who uses wicked violence or robs the world by deceit, who drinks or eats intoxicants, or seizes the goods of others, he is the Kafir; the bandit is the true Kafir." Again he had put the *tilak* on his forehead and the *janeo* (sacred thread) about his neck. The Brahmans expostulated—"This is not thy religion: thou hast made thyself a Vaishnavite and callest on Vishnu, Narayan, Gobind and Mukand; this is our religion." He answered one of their leaders:

On my tongue Vishnu, in my eyes Narayan, and in my heart Gobind dwells.

When at the door of Yama they question thee, what wilt thou say, O mad Mukand.

In my house is thread; I weave continually.

The *janeo* is only about thy neck, thou readest ever the Gita and Gayatri; but Gobind is in my heart.

I the cow, thou the cowherd, the master.

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Warned from birth to birth, thou hast failed to bring me to the further shore.

What manner of lord art thou to me ?

Thou the Brahman, I the weaver of Kashi: learn my wisdom.

Ever thou seekest after kings and the wealthy : my meditation is with Hari.—(*Kabir Kasauti.*)

When the time came, all Nur Ali's neighbours agreed that he must be circumcised according to Mohammedan custom. Kabir resisted.

You act with force and violence. Never will I endure it, brother.

If 'tis God makes thee Turk, why came not this cutting of itself ?

If by circumcision one becomes Turk, what then will be said of your women ?

Half the body, so the wife is styled. Then you still remain Hindu.

By putting on the sacred thread one becomes Brahman. What hast thou given women to wear ?

She from her birth is Sudra ; when she sets food before thee why dost thou eat, O Pande ?

Hindu and Moslem are on one road. This the Satguru has told me.

Kabir says, Hear O Saints ! cry Ram, cry Khuda," it is one.—(*Kabir K.*).

This is taken from the fuller version of the Bijak, *Shabda*, 84 :—

O Qazi, what book do you discourse on ?

You are jangling and wrangling always : nothing of wisdom do you know.

Vain glorious of authority you make me to be circumcised. Never will I endure it, brother.

If 'tis God that makes thee circumcised, why came not this cutting of itself ?

If by circumcision one becomes Turk, what then will be said of your women ?

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Half the body, so the wife is styled. Then you still remain Hindu.

By putting on the sacred thread one becomes Brahman. What hast thou given women to wear ?

She from birth is Sudra : why dost thou eat, O Pande ?

Hindu and Turk, whence have they (*i. e.* those names) come ? who started this path ?

Search in your heart, search well in your heart. Where is paradise ? who won it ?

Leave these distractions (the delusion of the extended universe) ; meditate on Ram, O foolish mind. You do wicked violence.

O Kabir, he who grasped not Rama's protection, at the last grieved sore.

Thereupon the Brahmans returned to the attack—and their challenge led directly to the best known incident of Kabir's life. This Moslem Julaha repeats the name of Ram and Hari, but none according to Hindu belief can enter heaven unless he puts himself under the guidance of a *guru*. Kabir, they say, is *nirgur* and all his devotion therefore contemptible. Let him become the disciple of Ramanand—an obvious impossibility, for Ramanand will have nothing to do with such a postulant. Ramanand was disciple of Ramanuja, the father of all modern Vaishnavite sects, who lived and taught in Southern India. Dissenting from his master's rigid adherence to caste rules, Ramanand migrated to the plain of the Ganges, and the ninety million worshippers of the Rama incarnation at the present day may all more or less be accounted his spiritual descendants. Kabir, realising the obstacle that his reputed birth in a Julaha household must present to his acceptance, had resort to diplomacy to gain entry into the brotherhood. Knowing Ramanand's habit of going down to the Ganges to bathe before dawn, Kabir went and lay full length upon the steps of the Dasasumeda Ghat. In the darkness Ramanand stepped heavily with his wooden sandals upon the boy, who cried out in pain clasping the feet of the master. As Kabir had anticipated, the first words of Ramanand thus surprised in the darkness were the words that formed the mantra of his sect, " Ram, Ram." Armed with these Kabir

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proclaimed himself the accepted *chela* of the great guru. The news of this acceptance of the Mohammedan weaver spread through the city. Ramanand when questioned denied all knowledge of it, but ordered the pretender to be brought to him. Kabir was brought, and hearing from his lips the words of the initiation Ramanand forthwith acknowledged the claim and accepted him as a chela. Thenceforward Kabir remained among the number of Ramanand's most famous disciples, and it was said to be the influence of Kabir upon his master that induced Ramanand to include among his disciples members of all castes, Rui Das the Chamar, Sadna a butcher, Dhanna the Jat and many others, including Ganga the prostitute. Various occasions are recorded on which the disciple himself gave instruction to the master. For instance, once in the month of Kuar Ramanand, wishing to perform a Sraddha ceremony for his guru, Raghawanand, sent his chelas to procure the necessary milk. The rest went to the milksellers, but Kabir to the place where the bones of dead cows lay, and there demanded milk. His fellow chelas reported this extraordinary conduct to the master, to whose questions Kabir replied: "I thought the milk of dead cows most suited to the dead guru."

But another, Mohammedan tradition makes him the disciple of one Shaikh Taqi, whom he met when about thirty years old, and adopted as his Pir. On his return from a journey to far off Balakh and Bokhara (a journey apparently undertaken in imagination only, for there seems no evidence that Kabir ever went there), Kabir visited his master at Jhusi, and in response to a request for food was provided with vegetables, cooked rice and spiced milk. Kabir felt aggrieved at this somewhat meagre fare and exclaimed :—

Sag, bhat, jirawni matha ;
Hamare Pir ke yehi hata.
Greens, rice, and this spiced whey ;
In my Pir's house no more than they.

To which the Shaikh retaliated—

Yih chhor aur kya kha hai, mati ?
Tohi upar pare chhe mas ki tati.
"Clod, what more would your stomach get ?
Before you six months' plague I set."

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The two watercourses, in which Kabir spent six months of misery from constant attacks of dysentery, still bear the name of Kabir Nala and Lotan Nala.

This Shaikh Taqi figures also in the Hindu stories, where however he appears as the rival and traducer of Kabir. It would appear that he was the son of Shaban-ul-Millat and belonged to the Soharwardia order of Sufi; he died at Jhusi near Prayag in 1428.

In spite of his growing fame Kabir continued to follow the profession of his foster-father and to live among the weavers and butchers of Benares. To a sadhu who urged him to give up his mean employment, he replied in the following hymn, found as *Shabda* 64 of the Bijak, while many of his hymns are based upon the weaver's work.

Weave, weave the name of Hari, on which gods, men and munis are meditating.

He stretched the warp and took the shuttle. The four Vedas are the wheel.

One beam is Ram Narayan, fulfilling the purposed work.

He made the ocean of the world a trough: therein he kneads the starch.

The body of starch is stiffened: few knew it as starch.

Moon and sun—the two are the treadle: in mid ocean (light) the warp is made.

As the Lord of the three worlds brushed on the starch, Shyam joined the broken ends.

He set the pegs; and when he took the reed, then Rama was bound.

As the reed beat up the warp, the three loks were bound —none he left free.

The three loks were made one loom: the warp worked up and down.

The eternal purush bade me to sit beside him: Kabir entered into light.—(*Bijak*, *Shabda* 64.)

He sold the cloth he wove himself in the market. On one occasion no one would pay the price of five takas (2½ annas) that he asked. A passing broker offered his services and by demanding six annas sold it for 5½; he paid Kabir his original

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price retaining the balance, and Kabir pointed the moral thus :—

"I speak the truth and no one heeds; but lies the world believes.

Witness this cloth, worth takas five; eleven he receives."

Another cold day Kabir, sitting in the market to sell his goods, saw a shivering sadhu who asked his help. At once he gave him half of his cloth, which the sadhu pronounced insufficient. Kabir handed him the remainder and returned home, where his mother demanded the price of the cloth. Kabir replied "I sold it for a high price; and I could not bring the price home myself, for it was too heavy to carry." To avoid the indignation of his parents Kabir retired to the jungle: and in his absence an unknown merchant brought large supplies of food and left them at his house. On his return Kabir, after thanking his Lord who had thus supplied his parents' needs, proceeded to distribute all that remained in alms. Some envious neighbours asked him why, and he answered :—

By giving wealth does not decrease, as water in the running stream decreases not. Open your eyes and see. This is the word of Kabir. What you have in store, give. There is no seller hereafter: take now what is yours to take. Thou hast obtained this body; its quality is to give and give and give. Kabir says, Give, as long as you keep this body. When this decays, none will bid thee give. Be sure, 'tis good to give; this body is given thee for good deeds. If the boat be filled with water or the house with wealth, 'tis wise with both hands to empty it.

Once again his surroundings in the weavers' mohalla proved too strong for Kabir's peace of mind. His father joined his neighbours in contributing for the purchase of a cow, to be sacrificed according to custom on the Id-day. This reached the ears of Kabir, who hurried to the spot, but before he could prevent the sacrifice, the deed was done. Again he left his home and parents and took refuge in the jungle, whence he was prevailed upon to return only after long persuasion. The Brahmans tried to induce him to renew

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his protest against the slaughter of the sacred cow, but gained little by his reply :—

1. O Sants! I have seen the way of both.

Hindus and Turks heed no warning; to all the taste of their desires is sweet.

2. Hindus keep fast on Ekadasi, they eat only Singhara and milk.

They abstain from grain but do not check the mind's desire: next day they eat the flesh of beasts.

3. Turks keep fast and hours of prayer: they cry aloud on the name of God.

How will they enter into Paradise? When evening comes they slaughter fowls.

4. The Hindu his pity, the Turk his mercy, each has vanished from his heart.

One kills by *halal*, one kills by *jhatka*; but fire is kindled in both their houses.

5. The way of Hindu and of Turk is one: this the Satguru has shown me.

Kabir says, Hear, O Sants: cry Rama, cry Khuda, it is one.—(*Bijak*, *Shabda* 10.)

Ramanand's disciples also, who objected to the coupling of Brahmans with Moslems in this fashion, fared even worse at his hands :—

1. O Sants, the Pandes are skilful butchers.

They kill a goat, and rush upon a buffalo; they have no compassion in their hearts.

2. Bathed, and with the tilak set on their foreheads, they sit; and with varied rites make men pay worship to the goddess.

They kill a soul, destroy it in an instant: they make a river of blood to flow.

3. They style themselves most pious and of high lineage, and in the assembly demand reverence.

Of them all seek to be initiated: it moves me to great laughter, brothers.

4. They lecture long about remission of sins: they make men do shameful deeds.

Both alike I saw drowned in sin: Yama has dragged them by their hands.

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5. They who slaughter cows are called Turks: are these of any less account than they?

Kabir says, Hear, O Sants: the Brahmans of this Kaliyug are base.—(*Bijak*, *Shabda* 11.)

The record of Kabir's own family-life raises again the vexed question of his birth and origin. Mohammedan tradition implies that Kabir like other Sufis was a married man, but in the Hindu stories considerable pains are taken to guard against this misconception. Nowhere are we told that Kabir was married to Loi, but Nima is represented as protesting against her presence on the ground that she and Kabir did not live together as husband and wife. Loi is always the cheli of Kabir; Kamal and Kamali are his spiritual issue.

When thirty years of age Kabir in his wandering reached the hut of a sadhu in the jungle and rested there at mid-day. He found no one except a girl of some twenty years, who asked :—Who are you? "Kabir." What is your caste? "Kabir." What is your order? "Kabir." What is your name? "Kabir." The girl, astonished, exclaimed "I have here seen many sadhus, but never one who answered in this fashion." Kabir replied: "All others have name and caste and order but Kabir has none." Meanwhile six other sadhus arrived and the girl brought seven cups of milk and set one before each. The sadhus noticed that Kabir did not drink his milk, and asked the reason. He replied that there was yet another sadhu on his way from the further bank of the Ganges, for whom he kept the milk. The girl exclaimed "My Lord, drink your portion; I have more for the coming sadhu." Kabir answered: "I live on the Shabda." And in answer to her question added "The Shabda is mine, I am of the Shabda, the Shabda is a well of Brahm. If you desire the vision, test the form of the Shabda." The sadhu arrived as Kabir had said and to him he gave his cup of milk. The new arrival questioned the girl as to her name and parents and the saint who had formerly lived in the hut. To this she replied, "Hear, O Lord; I know not who or whence I am nor the manner of my birth. In this hut there lived a Bankhandi Baba, and many strangers inquired from him of me. His answer was that one day going to bathe in the river he saw in the midstream of

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the Ganges something wrapped in a woollen cloth, borne along by the current. On opening the bundle he found me, brought me to the hut and reared me with milk. Because he found me wrapped in the dark woollen cloth (loi) he named me Loi, and till his death he called me by this name. Dying he told me that one day a saint would come and he would be my guide. In obedience to his words I serve the sadhus and all who pass this way." Thereupon the girl turned to Kabir and said, "O my lord, do thou instruct me." He answered, "Serve the sadhus, repeat Sat Nam and remain in the company of the guru."

O Kabir, the sadhu is my atma, and I the body of the sadhu ;
I live within the sadhu, as rain is in the cloud.
O Kabir, the sadhu is my atma, and I the life of the sadhu ;
I live within the sadhu, as butter is in the milk.
O Kabir, the sadhu is my atma, and I the breath of the sadhu;
I live within the sadhu, as perfume is in the flowers.

(*Kabir Kasauti.*)

Thereupon Loi distributed all she had to the needy and came to live in Kabir's household.

Somewhat similar is the account given of the origin of Kamal, Kabir's reputed son. Kabir and Shaikh Taqi when walking along the bank of the Ganges saw the corpse of a three months' old child washed down by the current. Kabir, in response to a challenge of the Shaikh who declared the life to be extinct, drew the corpse to land and spoke some words into the child's ear, who forthwith began to weep. Kabir carried the child to Loi who reared it. The name Kamal (wonder) was given from the exclamation of the Shaikh when he saw the miracle, which Kabir himself expressly disclaimed. Kabir's household was further increased by the addition of a daughter called Kamali. The story as recorded in the Kabir Kasauti runs as follows :—A girl died in the house of a neighbour (said by some to be this same Shaikh Taqi). At his own request the child was sent to Kabir who restored her to life and entrusted her also to the care of Loi. The children followed the trade of the weaver ; and all three, Loi, Kamal, and Kamali, regarded Kabir as their swami or spiritual guide.

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When Kamali, now twenty years of age, was drawing water from the well, a Brahman parched with thirst asked her for water, which she gave him. After quenching his thirst the Brahman asked who she was and learned with horror that she was the daughter of a weaver. Kamali could do nothing, but suggested he should take counsel of Kabir to whom the Pandit complained bitterly of his broken caste. Kabir sang the following hymn :—

1. O Pandit, think when thou drinkest water.

In the mud dwelling wherein thou sittest, therein the universe is contained.

2. Where fifty-six kots of Yadavas perished, eighty-eight thousand munis and men ;

At every step prophets are buried, they decayed to dust therein.

3. Fish, tortoise, crocodile there gave birth : the water is filled with blood.

The water of the river flows in through its channels : men and cattle were dissolved in it.

4. The bones are dissolved, the marrow melted : how else comes the milk ?

That, O Pandit, thou didst sit down to drink : yet the earthen pot thou accountest defiled.

5. Renounce the Vedas and the Book, O Pandit : all these are fictions of the mind.

Kabir says, Hear, O Pande : these are your pious deeds (*dharm*).—(*Bijak*, *Shabda* 47.)

All his doubts dispelled, the Pandit fell at Kabir's feet begging him to receive him as his disciple. Kabir accepted him and ultimately gave him Kamali in marriage.

Kabir's life was always of the simplest. As his fame and the number of his disciples grew, one of these urged the necessity of some outward pomp and dignity as more suitable to his position, reminding him of his own early experience in the cloth-market. Failing to convince this enthusiast by less direct means, Kabir took him with him to a neighbouring palace then occupied by Raja Bir Singh. The porter at the main gate opposed their entrance and to Kabir's request that the two pilgrims should pass the night

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at this inn, rejoined that this was no inn but the Raja's palace. Kabir insisted that the building was an inn and the noise of the dispute attracted the attention of the Raja. From him Kabir continued to demand one by one the names of the Rajas who had lived there before him, until the reluctant Raja admitted the truth of his description. Kabir and his disciple lay down to sleep in separate courtyards of the palace. At night the servants roused the disciple and asked him who he was. He replied "A sadhu"; whereupon they beat him soundly and turned him out. They next went to Kabir but he gave no answer at all. In the morning guru and chela met outside the palace, and the chela detailed his woes. Kabir replied "You posed as a sadhu and were none; therefore you were beaten. No sadhu ever seeks to sleep in a king's palace."

Bir Singh built a beautiful palace at Jaunpur and invited many friends to a great feast on its completion. All were loud in praises of the work, when the Raja noticed among them a single sadhu who stood in silence, and asked him his opinion of the new palace. The sadhu replied that but for two defects it should have had his praises too. Bir Singh insisted that he should name them. After a while, said the sadhu, this building cannot but fall: that is the first; and the second, the master of this house will pass away before the palace falls.

The Raja burst out in anger, when suddenly he recognised Kabir in the unknown sadhu and fell at his master's feet.

"You built a spacious palace and called many together to make it famous. You crowned it with a dome of gold, but in a moment's space you will go and leave it all, O Kabir. Though a house be built and decked with emerald and diamonds worth millions, it cannot be seen but for four short days; death will come and destroy it. The houses where seven Shabdas sounded and rejoicing was made from door to door are empty and crows abide there. O Kabir, for ten days only may your drum be heard—thereafter this city, quarter and street you will see no more. O Kabir, after death none will remember your name; all will run to the inhabitated city. Mad man! thou hast forgotten death. This body will be mingled with the earth, as the salt in the flour."

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But Raja Bir Singh, as a disciple, failed to satisfy Kabir. and he thought to test and at the same time to strengthen his devotion. Supported on the one side by Rui Das, the Chamar, and on the other by Ganga, the prostitute, both approved Sants but a sore scandal to the orthodox, carrying a bottle of liquor in his hand, Kabir presented himself at the court of Bir Singh. The Raja, disgusted and affronted, ignored him; but when he saw Kabir deliberately pour the contents of the liquor bottle, which was really filled with water, upon his foot, drenching the palace carpet, loudly demanded an explanation of this behaviour. Kabir replied, "At Jagannath a Brahman has burnt his foot while cooking—I have poured this out to ease him." At the request of his favourite, Bir Singh, Sikandar Lodi despatched a messenger mounted on a swift camel who returned with the news that it was as Kabir had said. There is at Jagannath a temple called after Kabir and pilgrims to the place visit this shrine and receive Kabir's *taranei*.

In Gujarat, which Kabir visited in his wanderings, there lived a Solankhi Raja, who on Kabir's arrival went with his Rani to salute the saint and beg the blessing of a son. Kabir replied in the hymn :—

"The world is so mad that no one knows ought of devotion. One comes and begs for a son : My master, grant me this boon. Another is vexed with pain and asks relief from this. Some come and pray wealth, proffering money. Some come and ask a beauteous bride. Not one comes to buy the truth. All the world believes a lie. Kabir says, Hear, O Saints : what can one make of the blind ?"

The royal pair continued to plead their childlessness and begged for an heir, until Kabir gave them a promise that a lion-faced child should be born of his essence by whom the Solankhi race should be continued. Nine months later the queen bore such a child and exposed it in the jungle, where Kabir found it. Carrying the child he appeared before the Raja and demanded an explanation, warning him that unless he kept the child his race would become extinct. The father implored the saint's forgiveness and promised obedience. Kabir blessed the child, whom he named Dayaghar Deya, and

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promised that his race should rule for forty-two generations; but his descendants are called Bhagel Bansi and not Solankhi. A prince of this line was established by Kabir at Bandhoghar in the fortress of Lakshman; and the Raja of Rewa is a descendant of this family.

Dharam Das, the chief disciple and successor of Kabir, was the son of a wealthy baniya. A man of great devotion and accustomed to distribute a large portion of his wealth in alms, he was present on the occasion of a discussion between the pandits and Kabir. Kabir's simplicity and the directness of his language, which all could understand, impressed him strongly in their contrast with the pandits' quotations from Vedas, Puranas and theological but unintelligible authorities. He begged Kabir to initiate him as his chela, but was bidden to wait. Again at Mathura, when engaged in cooking his food, he noticed that the wood for his fire was full of ants, and grieved that one meal must mean the destruction of so many lives; a stranger approached and he recognised Kabir, who sang this *sakhi*:—

Life cannot be sustained but at the cost of life; life preys on life; how can mercy be shown to all living? O man, consider.

Again he begged to be initiated, but again was told to wait. A third time Kabir met him in Bandhogarh and again solved another of his difficulties. Now he was told to sell his possessions and keeping only a blanket for his covering to follow Kabir. His wife Aman protested at this faith which separated the husband from his wife: she too received and obeyed the same command; and many women following her example became obedient to Kabir.

Another account tells of the visit of Loi to Dharm Das, then a rich and unconverted baniya, and ascribes his conversion to the action of Kabir on that occasion.

Among the hymns of Dharm Das is the following brief life of his master:—

In Kashi he was manifested, was called a man, came in the house of Niru.

In this dread world he made his religion known. In Kashi he suffered the mocking of fools, by consorting with Ganga.

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The Pandit of Jagannath he saved from the fire, pouring water on his foot.

King Sikandar cast him bound into the water, into the flames, at the feet of a maddened elephant.

He appeared as a raging lion. He discoursed of Nirgun and sang the song that banishes fear.

He warned and instructed jivas (souls). He defeated the qazis and the pandits. None could overcome him. All jivas that sought his protection found bliss.

Kabir, my master, giver of salvation, has sped the swans on the path of heaven.

Another of his hymns tells of the famous visit of Gorakhnath to Ramanand, and of his receiving instruction from Kabir. (See K. K., p. 41.)

My Lord Kabir spread the warp.

One peg he set in earth and one on heaven.

The thread became loose and was entangled: Brahma, Vishnu and Mahesh were misled.

After spreading the loom the Satgur, came home: he instructed Gorakh in his room.

Dharm Das says, Hear, brother Sadhus: by making and remaking the treasure was sold.

At the outset of this discussion between Kabir and Gorakhnath, the latter, impressed by Kabir's wisdom, asked his age; and Kabir sang (*Kabir Kasauti*, p. 42.):—

Who asks of my age, is mad.

I am always and will remain for ever.

A million Vishnus have passed many million Kanhaiyas.

Countless million Shambhus have been, Mohammed and his caliphs:

Gods that cannot be numbered.

I am neither aged nor a child. I rest not on this world.

Hear, O Gorakh; such is my age.

And the two following hymns are said to have been chanted by Kabir, as the two disputed on the nature of Maya:—

Hymn No. 1.

1. I have known Maya as a great deceiver. She roams bearing a three-fold noose in her hand; she speaks honeyed words.

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2. As Kamala she settled in the house of Keshava, in the house of Shiva as Bhawani.

In the house of Panda she abode as an idol, in the Tirathas she became water.

3. In the house of the yogi as yogini, in the rája's house as rani.

In the house of one she settled as a diamond, in another's as a paltry shell.

4. In the bhakta's house as bhaktin, in the Brahman's house as a Brahmani.

Kabir says, Hear, O Sants: this is a tale that none can tell.--(*Bijak, Shabda* 59.)

Hymn No. 2.

1. "O robberess! Why do you wink with glad eyes? Kabir will never fall into your clutches. You cut the pumpkin and made your drum, and slicing lemon made cymbals (sun and moon).

2. Five Turai (senses) sing, and Balamkhira dances. Buffalo is Padmani and mouse (mind) lover. A frog beats out the time, a she-ass sings the bridal song; a camel sings a song of Vishnu.

3. With necklace of tulsi on neck bedecked with silver, she displays her beauties; and with golden ornaments beguiles.

4. She misleads three worlds. A fish climbs a mango tree and plucks fruit; a tortoise picks it up Kabir says, Hear, O Gorakh: only few can explain its meaning."

With this visit of Gorakhnath may be compared the story of Sarva Jit, who came to Benares to dispute with Ramanand. The aged Ramanand deputed Kabir to meet him; and on the pandit's objecting to this weaver antagonist Kabir replied with the song *Ramaini* 28:—

1. No one knew the mystery of that weaver who came into this world and spread the warp.

2. The earth and sky are the two beams; and moon and sun are two filled shuttles.

3. Taking a thousand threads, he spreads it lengthways: to-day he weaves still, but hard to reach is the far off end.

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4 Kabir says, Joining karm with karm, broken with unbroken thread, splendidly the weaver weaves.—(*Bijak, Ramaini 28.*)

Sarva Jit was deeply impressed and sought to become Kabir's disciple, but was directed to go to Ramanand. Another tradition explains the name of his opponent thus. Sarvanand having defeated all the pandits of his time in his exposition of the Shastras had changed his name to Sarva Jit, when his mother declared that there was one Kabir in Benares whom he had not defeated and could not. With a number of carts laden with books he started for Benares to find Kabir. On his arrival Kabir asked him the reason of this challenge and he answered that until he had overcome Kabir his mother would not acknowledge his greatness. "If that is all," said Kabir, "I admit my defeat." The pandit for the more complete satisfaction of his mother asked Kabir to write this admission on paper and Kabir gave him leave to write whatever he wished. Armed with this document on which he had written "Sarva Jit defeated Kabir he returned home and showed the paper to his mother, but the words had rearranged themselves and now ran "Sarva Jit was defeated by Kabir."

There are numerous stories which illustrate the somewhat unusual manner in which Kabir's disciples were attracted to him. A Brahman named Ram Das met Kabir on the bank of the Narbada and asked for a vision of Vishnu. On being told that every visible form was Vishnu's, he maintained that he desired to see Vishnu with his natural eyes. Kabir promised that his request should be granted and to-morrow at mid-day Vishnu would appear to him in his own house. Ram Das cleansed his house and prepared a great feast for his expected guest. At mid-day there appeared a huge and dirty buffalo which ate the food and fouled the house; Ram Das drove it off with blows and, having waited till evening for his guest without result, set out to find Kabir. Kabir met him with the words "O Ram Das, Vishnu visited your house at mid-day in the form of the buffalo. He ate the food you had prepared, but you seized a stick and drove him out."

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In Gujarat on the bank of the Narbada there lived two Brahman brothers, Tatta and Jiva, who had vowed that he alone should be their guru, the water from whose feet should cause a certain dried banyan stump to blossom. Kabir in his wanderings came to their house, where the brothers received him as a sadhu, washed his feet and sprinkled the water upon the stump, which blossomed. They accepted him as their guru, and, in spite of their kinsfolk's abhorrence for the Moslem weaver, refused to renounce him. No one of their caste as a result would ally themselves with the family of either, and by Kabir's advice they prepared to marry the son of the one brother with the daughter of the other. Kabir, now at Benares, was appealed to by all the members of the caste to prevent such a precedent, but pointed out that they themselves had left no alternative; whereupon their kinsmen consented to reinstate the brothers, and many more became disciples of Kabir. The banyan, now become a mighty tree, is still shown.

In a land where custom, caste and tradition reigned, his consistent rejection of the orthodox expressions of devotion could not fail to be marked in the traditional stories of his life. From his childhood he is represented as scandalizing all the prejudices of Hindu and Moslem alike. On the banks of the Ganges he sees the Brahman engaged in devotions and discoursing on the mysterious power of the Ganges' water that can wash away all sin; he fills his wooden cup from the river and offers it to the Brahman teacher who shrinks in horror from the pollution caused by the Moslem weaver's vessel. Kabir replies, "I thought the water of the Ganges could purify the weaver's cup. Now I see, the teaching you give to others, you yourself do not believe":—

Song.

What profit bathing if the mind is full of filth? A fish lives ever in the water, yet never loses its smell. The world perished in visiting the tiraths, fasting and bathing in cold water. Through each knowledge of the True Name death has drowned all the ages. Two go to the tirath: the mind is restless and the heart covetous. Not one sin was blotted

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out, but ten maunds burden more was loaded. Millions of tiraths visited, millions of temples built. But so long as a Sant goes unserved, all works are fruitless.

Again, the Nirbhai Gyan tells of a Muslim saint called Jahan Gasht (the Pilgrim of the World) who came to India and hearing of Kabir set out to visit him. When Kabir heard of his arrival, he explained to Dharm Das that this man was a true saint but still believed in the distinction between Hindu and Muslim. Now God has sent him to me that I may complete his wisdom. Accordingly Kabir ordered his disciple to bring a pig and tie it near his door. Jahan Gasht arriving at Kabir's house and seeing the pig was departing in disgust when Kabir called to him from the upper room, O Jahan Gasht, why do you go without seeing Kabir? and compelled him to enter. After the customary salutations the pilgrim asked his host why he kept the unlawful thing at his door. Kabir replied "O Jahan Gasht, I have kept the unlawful thing without my house, but you within your heart. Had it not been in your heart, your eyes would not have seen it. Whatever you keep within your heart is made manifest. There is nothing lawful or unlawful. There are but creeds which men have made. God has created nothing that we should call unlawful or unclean. I look on nothing as lower or as higher." Then at Jahan Gasht's request he sang this song of instruction :—

1. Brother, whence came two divine masters of the world? who has led you astray?

Allah, Rama, Karim, Keshava, Hari, Hazrat, are but names given.

2. Jewels and jewels are made of one gold bar; but in it is one nature only.

In speech and hearing only, two are made: one Namaz another Puja.

3. He is Mahadeo, he Mohammad: Brahma is called Adam.

One is called Hindu, one Turk: both live on the one earth.

4. One reads the Vedas, another Khutbas: one is Maulvi, one is Pande.

Each is called by a separate name: both are pots of the one clay.

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5. Kabir says, both alike have gone astray: none has found Rama.

One sacrificed a goat, and one a cow: in argument they have lost their life.—(*Bijak*, *Shabda* 30.)

And in many other places in the Bijak there are hymns containing allusions to the frequent controversies which took place between the Moslem doctors and Kabir, as for instance—Ramaini, 48:—

1. Through Manikpur Kabir passed: there he heard Shaikh Taqi's fame.

2. At the place that is called Jaunpur I heard, at Jhusi I heard the names of many Pirs.

3. There are written twenty-one pirs: they gave discourses (Khutba) in honour of the prophet.

4. Hearing I could not refrain myself: "Seeing these graves ye are gone astray."

5. The works of the Friend of God and of his Prophet followed by you in act alone, are become unlawful.

6. *Sakhi*:—O Shaikh Akardi, Shaikh Sakardi, give heed to my words.

See the beginning and the end from age to age with open eyes.

There remains for consideration the appearance of Kabir before the Emperor Sikandar Lodi, referred to in the verses of Dharm Das quoted above and many other legends of Kabir. One might hope to find oneself on firmer historical ground here but the trail of the legendary serpent is obvious over all this incident too.

The *Firishta* describes Sikandar Lodi as himself a poet and keenly appreciative of literary merit. He was as remarkable for his fear of God as for his benevolence towards his people. He encouraged charity of all kinds and maintained a large number of holy men, and was firmly attached to the Mohammedan religion which he sought to purge of many imported superstitious practices. The same work counts it to him for righteousness that he made a point of destroying all Hindu temples and at Mathra made great efforts to prevent the Hindu bathing ceremonies from being carried out. In 1499 a Brahman of Kataen near Lucknow named

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Boodhan created a considerable stir by maintaining with great ingenuity and publicity the thesis "That the religions both of the Moslems and Hindus if acted on with sincerity were equally acceptable to God." Two prominent Lucknow doctors, Qazi Peela and Shaikh Bude, held contrary views; and ultimately the Governor Azim Humayun thought fit to send all the disputants to Sambhal, where the king, who was fond of hearing religious disputations, directed the learned of his empire to assemble and confute the Brahman. The doctors finally gave their opinion that unless the infidel who had maintained the Hindu worship to be of equal value in the sight of God with that of the believer, should renounce his error and adopt Islam, he ought to suffer death. The Hindu refused to apostatize and was accordingly executed.

Before this sovereign Kabir, the legends say, was twice arraigned. His enemies, Hindu and Moslem, carrying his mother with them, went in full day-light with burning torches to prefer their complaints against the weaver who outraged the ears of the faithful Moslems with his cries of Ram, Ram in every street and had desecrated the sacred *janeo* and *tilak* of the Hindu by his unlawful assumption of these symbols of the twice born. Shaikh Taqi also, jealous of his fame, supported the complaints. Kabir was brought before the king, to whom he refused obeisance: "I have never learnt to make obeisance, save to One Who is above all." The king demanded the reason of his delay in obeying the royal command. Kabir replied that he had been absorbed in watching a play. "I saw a passage smaller than a needle's eye. Therein I saw thousands of camels and elephants passing on their way." The king declared this an impossibility and Kabir a liar; he replied:

O Kabir, speak not untruth.

None knows what may be in the fourth part of a second.

O Kabir, a drop has entered into the sea: all know it.

But the sea has entered into a drop: few can understand.

The outward eyes are perished: the mind's eyes perished.

O Kabir, he who has lost all four (eyes); what can one find in him?

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And at the king's command explained—"O Sikandar, hear; heaven, earth, the sun and moon are far away one from the other. In the vast interspaces elephants and camels, men and other beings pass to and fro. All these you see in the pupil of the eye. Is not the pupil of the eye as the eye of a needle? In one drop of water the sea appears, in one grain of sand a million suns and moons are shining. If one sees it not, his eyes are faulty.

The king was satisfied and let him go. But Kabir's enemies again approached Shaikh Taqi, who urged the king to deal with Kabir as an infidel, hateful to Hindu and Moslem alike, and a political danger; the Hindus further insisting that Kabir was a person of notoriously loose character, associating habitually with low caste reprobates and women of bad character.

The king sent for Kabir again, who answered this second charge thus:—

That I know all to be one, what cause of grief is that to others?

If I am dishonoured, I have lost my own honour: others need pay no heed.

Mean I am and with the mean I would be numbered: I have no hire with others.

For honour and dishonour I care not: he whose eyes are opened, he will understand.

Kabir says, honour is based on this. Renounce all else, sing only Ram.

Till now I have fared well: this one case alone remains.

When this jiva is seized by Yama, will this honour stand or vanish?

The qazis demanded with threats that he should live as a true Muslim. Kabir answered: I know not what a Moslem, what a Hindu can be. In all hearts is but One Master: there is not a heart without Him. I sacrifice myself to that form wherein He appears. The qazis challenged his name Kabir, a name of God. He answered, If you know this to be a name of God, why do you call me so? And in reply to the king's demand for his real name, he sang:—

My name is Kabir: all the world knows this.

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In the three worlds is my name; and happiness is my abode.

Water, air, the seasons, thus I created the world.

The unstruck wave thunders in the heaven, and Sohang keeps time.

I made manifest the seed of Brahma. From the bands of Yama I gave release and made the body clean.

Gods, men and munis do not find the end. Kabir's saints alone can find it.—(*Kabir Kasauti*, 37.)

By Vedas and the Book none will reach the shore. So deep is the mysterious knowledge: hear, O Sikandar. I am a pir of both religions.

This was blasphemy; another saying of Kabir, "Into hell fall Turk and Hindu; Qazi, Brahman both deserve it," did not mend matters. And Kabir by the king's order was bound with chains and cast into the Ganges; but the bonds could not hold him nor the water drown. "The world is bound with a twisted rope" of "mine and thine." Kabir cannot be bound; he has the Name as his support. He was thrown into a fiery pit, but emerged unscathed. Then the king cast him bound hand and foot at the feet of an infuriated elephant; the elephant refused to go near him, and the driver cried out that he saw before him a raging lion and could not make his beast go near it. The king having mounted the elephant and himself seen the marvel, hastened to prostrate himself at the saint's feet. Kabir answered him:—

For him who sows thorns for thee, do thou sow flowers:

For thee the harvest will be flowers, but for him sharp pains.

Tradition says that Kabir grew old in Kashi and assigns him a life of 120 years. To the last his mind was set on combating the superstitions and the belief in ceremonial which many of his Hindu followers were still unable to discard. When he felt death drawing near, he determined to leave the sacred city for Maghar, which is some six marches distant from Benares. The popular belief maintained that all who died at Maghar must return to earth in the form of asses, and his disciples cried out at this determination of their master, which however they were powerless to alter.

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"Men say Kabir has gone far off. But few, the steadfast, know the truth.

The three worlds know the son of Dasrath; the secret essence of Rama's name is not this.

By his own knowledge each interprets; he styles a rope the snake he sees.

Though knowing virtue's fruit the best, yet leaving Hari the mind finds not salvation.

Hari sustains all, as the water bears up the fish. Kabir proclaims another, better, way."—(*Bijak, Shabda 109.*)

His disciples begged him to relent. Lord. thou art dying; let us take thee to Benares.

"The world will die, but I shall not die. I have got one giver of life. Infidels will die, saints will live. They will fill and drink the immortal juice. If Hari die, then I will die; if he does not die, then now why should I die? Kabir says, I fixed the mind in the mind; I became immortal and obtained the ocean of happiness."

After this Kabir stretched himself upon the earth and covered himself with a sheet. His disciples broke out in lamentations and were rebuked for this:—

O people, you are simple of understanding.

1. As water mingles with water, so Kabir will mingle with the dust.

2. If Maithul is your real abode, then your death will be at Maghar.

3. One who dies at Maghar, will not see death (be free from the bondage of death).

If he dies elsewhere he will bring shame on Rama.

4. "One who dies at Maghar becomes an ass"; a fine thing, you have lost your confidence in Rama.

5. What is Kashi, what the waste land of Maghar, if Rama dwells in my heart?

If Kabir leaves his body in Kashi, what credit will it be to Rama?

And there at Maghar he sang his last song, as the consummation of his union with the beloved drew near

"Sing, O Bride, the bridal song of blessing: to my house has come Raja Ram, my husband.

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My body, my soul, are transported with delight. The five tattwas form his bridal company.

Rama Deva has come to be my guest : I am inebriated with the joy of youth.

My body delights in the lake of the Vedas: Brahma himself chants the Vedas.

With Ram Deva I tread the sacred circle. Blessed, blessed is my lot.

The three and thirty millions of the gods are come ; eighty-six thousand men and munis.

Kabir says, I go hence, wedded with the Purusha, the One, the Immortal."

The news of his death was rapidly carried to Benares and his disciples flocked to Maghar, where a dispute arose between two rival parties, headed by Raja Bir Singh and Bejli Khan Pathan, as to the disposal of his body. Just when an appeal to arms seemed imminent, there appeared an aged man who bade the disputants raise the sheet that shrouded Kabir's body. They did so, and found beneath it a heap of flowers only. These they divided; Bejli Khan buried his portion at Maghar, while Bir Singh cremated the remainder at Kashi and buried the ashes at Kabir Chowra.

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THE BIJAK

This collection of hymns in various metres contains the most authoritative record of Kabir's teaching. The word itself has three distinct meanings—(1) an invoice, (2) essence or seed, (3) a document by which a hidden treasure can be located The title given to this collection seems to be derived from the third of these uses of the word. In early days near the Benares State there lived a race called Baroh: the district they inhabited is still called Badohi, a corruption of the original Barohi. An aboriginal race of India, when conquered by the Rajputs and forced to do menial work, they buried their treasures out of sight, carefully marking the places of concealment by secret signs on a carefully preserved chart. This chart they called a Bijak or key. When in need of money, they recovered their treasure by means of this Bijak, taking care never to disclose its secret signs to any but their heirs. Kabir himself spoke the dialect of the Mirzapur and Gorakhpur district, and no doubt was familiar with this use of the word, to which he directly refers in the Sakhi of the 37th Ramaini.

"The Bijak tells the secret of the treasure which is hidden: the Shabda tells of Jiva; there are but few who understand it."

The language of the Bijak is that spoken in the neighbourhood of Benares, Mirzapur and Gorakhpur, and the writing is in the Kaithi character. Both style and language make it exceedingly difficult to understand. The colloquialisms, idiomatic and elliptical structure of sentences, and frequent play on words, increase the difficulty. There is hardly a sentence for which strict grammatical accuracy could be claimed. Most of the words which were in common use in the time of Kabir have by now become obsolete, while even at the time when Kabir lived, his sayings were by no means always

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understood. Kabir himself seems to be answering a charge of obscurity in the 194th Sakhi. "My speech is of the East, no one can understand. He only can understand me who is of the East." Moreover this Purbia-boli was the dialect of the villager: and the Brahmans and literate generally resented being addressed in this fashion.

In the Bijak are found some 235 words of Persian, Arabic or Turkish origin, generally in a more or less distorted form. These words occur again and again. They had found their way into the language of the country as a result of the constant intercourse between the Hindu and the conquering Moslems, who first entered the country in the early part of the 8th century. All these conquering hordes that poured in from beyond the Indus or from the north of the Himalayas spoke some form of Persian; hence the use of Persian words and phrases made its way into the ordinary dialect of the country. From the Prithvi Raj Rasa, composed by Chand Baroot shortly after the defeat of Prithvi Raj by Shahab-ud-Din Gori in 1193 A.D., we find that Persian and Arabic words were in common use. Such words as Mahal, Parwardigar, Paigam, Karim, Sultan, Badshah, Diwan, Khalq, Alam, Hazrat, Mulk, Farman, found in this Rasa, as early as the beginning of the 13th century are also words commonly used in the Bijak. But the language of the Prithvi Raj Rasa can by no means be regarded as typical of the everyday speech of the 13th century; it consists mainly of Sanskrit words and phrases and cannot be understood without a good working knowledge of Sanskrit.

It is probable that in the Bijak we have the only exact specimen of the language commonly spoken in the middle of the fourteenth century: and earlier than this there are no records of the spoken language, the Prithvi Raj Rasa already referred to being in the main literary Sanskrit. Kabir is said to have lived 120 years, and this if true would make him the contemporary of the following Moslem rulers:—

Muhammad Tuglaq	...	...	...	1394-1414. A. D.
Syed Khizar Khan	...	...	...	1414-1421 „
Mubarak Shah	...	...	...	1421-1435. „

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Mohammed Shah	...	...	...	1435-1445. A. D,
Ala-ud-Din	...	..	...	1445-1450. ,,
Sikandar Lodi	...	...	...	1488-1517. ,,
Ibrahim Lodi	...	...	...	1517-1526. ,,

There is an oral tradition that the contents of the Bijak were originally dictated by Kabir to one Bhaggo Ji; who is identical with Bhagwan Das. When the Bijak was completed Bhaggo Ji took it to Dhanaoti, where it long remained in the keeping of Dhanaoti Mahants, and was published in manuscript form by the wandering disciples of Kabir. The royal family of Rewa claim that it was given to them by Kabir himself: and the manuscript of the Bijak in the possession of the royal house of Rewa is said to be that which was written out by Dharm Das in Sambat 1521 Bikrami.

The hymns of the Bijak comprise Ramainis, Shabdas, Kaharwas, Hindolas, Sakhis. In the absence of any earlier work composed in these metres the claim of Kabir to be regarded as the inventor of the metres and musical modes thus used cannot easily be disputed.

But apart from purely literary or philosophical considerations the real importance of Kabir rests on the enormous influence he exercised upon subsequent religious thinking. He himself realised that in order to reach the mass of the population it was essential that he should deliver his message in the best known of the popular dialects—Hindi, Sanskrit, the language of the learned would have secured for him at best the attention of a few educated pandits, and these would have despised him as the son of a Moslem weaver. "Sanskrit," he himself says, "is like the water of a well, while the Bhasha is like the flowing water of a river." Perhaps this abandonment of the language of the learned in favour of the dialect of the common people has proved the most powerful and lasting of all the many religious reforms he set himself to bring about. His teaching and that of his disciples has resulted in the existence of additional Panths and sects in many districts, more or less mutually exclusive. But the Bijak was the precursor of the countless hymns still sung by wandering sadhus in every village of Northern India.

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Two-thirds of the Granth is Kabir's, and his work leads directly to the hymns of Tulsi Das and the Hindi Ramayan.

It seems strange that the great teacher Ramanand, the father of the modern Vaishnavite sects, has left no work in Bhasha: all his writings are in Sanskrit: one solitary Hindi hymn of his is preserved in the Granth. The story of Kabir's initiation has been told elsewhere, but there is every reason to suppose that Ramanand was largely influenced by Kabir. Strictly orthodox in his observance of caste rules, he is said never to have spoken to a non-Brahman except through an intervening screen. But after his acceptance of Kabir we find a Rajput, a Chamar, a butcher, a prostitute, admitted to the status of disciple. The Ramanand Gasht gives many instances, not all necessarily historical, of the strong influence exercised by Kabir over his master Ramanand.

Kabir had twelve distinguished disciples, almost all of low caste origin, and each of the twelve instituted an independent order. An examination of their scriptures and their hymns reveals little of real originality: all alike show a close following of Kabir, and the thoughts expressed are those that have been more forcibly emphasised by Kabir. Thus Jivan Das, himself a disciple of Kabir, founded an order named the Sat Nami. Gyani, also a disciple, orginated several mendicant orders. All these sing Shabdas, Sakhis, and other hymns of Kabir; in the case of the latter the name of Gyani being substituted for that of Kabir Another disciple, Sahib Das, was the founder of the Mul Panthis. They do not acknowledge Kabir as their religious guide, but their scriptures contain nothing that is not to be found in the original master. The Dadu Panth in Rajputana, the Sadhs of Farrukhabad, the Baba Lali of Malwa, the Shiv Narainis of Ghazipur, the Maluk Dasis of Kara Manikpur, the followers of the Darya Sahibs of Behar and Rajputana, Charan Das and Paltu Sahib, are all direct descendants of Kabir and sing his hymns, while the Pran Nathi, Nirmala, and Udasi are but reflections of the same religious teaching. Again, the Radha Swami Panth of modern days has recently compiled three books to give authoritative expression to their doctrines of the Panth. Again the teaching given is Kabir's.

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More honest than many of the sects already named, they have acknowledged their debt and the name of Kabir is retained at the end of each hymn. For the last fifteen years a monthly periodical called *The Sadhu* has been published at Lahore, and recently at Delhi, for the purpose of expounding the teaching of Sadhus belonging to the different orders. Again and again, whenever the doctrines or principles of an order are to be illustrated, the hymns of Kabir are used to make the doctrine clear. Acknowledgement of a debt to the reputed son of a humble Moslem weaver perhaps proved distasteful, but his inspiration was none the less indispensible ; and his influence is patent.

To return to the more famous teachers, Nanak, Sur Das, and Tulsi Das. A well-known tradition tells how Nanak's father supplied his son with money and sent him out with the object of establishing a lucrative business. In the course of his journey he fell in with three sadhus, upon whom he spent the sum intended to serve as his capital. History makes no mention of any attempt to spread teaching by means of wandering disciples before that of Kabir. Thus it is by no means improbable that these three sadhus were emissaries of Kabir. There is a further record of Nanak's meeting with Shaik Kamal, the son of Kabir. Nanak is said to have been 27 years old when he met Kabir in Benares, Kabir to have been 70 years of age when Nanak was born. But tradition assigns to Kabir a life of 120 years. The story of the dispute over Kabir's remains and its settlement reappears in the traditional life of Nanak. In the family of Nanak Kabir is still held in great veneration and the two sects Nirmala and Udasi, professed followers of Nanak, regard Kabir as his Guru. Nanak himself mentions Kabir with great reverence and says that he alone beside himself reached heaven. In the *Janam Sakhi* of Nanak we read that, when brought before Babar, Nanak told the Emperor that Kabir was a great saint and one with God ; and there are numerous other allusions to the greatness of Kabir in the same *Janam Sakhi*. To these may be added the following quotations, the first from a hymn of Dulam Das, a follower of Nanak :

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Nanak nam Kabir mata hai : so Guru praghat sunai.
Dhruve Prahlad ye hi ras mate : Shive rahe tari lai.

Nanak is the name of the religion of Kabir : the Guru has told me so openly.

Dhruva Prahlad was intoxicated in that juice : and Siva remained in *samadhi*.

The second from Gobind Singh : "Kabir Panth ab bhayo Khalsa. The religion of Kabir has become Khalsa." Khalsa means 'pure' and is the name of the Sikh religion.

The traditions may be regarded as untrustworthy and the quotations capable of other interpretations or at least insufficient evidence on which to base so large a claim. There remains a further consideration. Nanak and his successor were all natives of the Panjab. But the hymns of the Granth in Panjabi are comparatively few : nearly seventy per cent. are in Hindi, and many hymns contain words of Gujarati, Marathi and other southern dialects. The 15 Bhagats of the Granth have borrowed largely from Kabir, and his influence is strong throughout the whole of the Adi Granth.

Sur Das is said to have declared his intention of composing 1,25,000 hymns : he had composed seventy-five thousand when death prevented the completion of his vow. His seventy-five thousand hymns were collected and edited by Abdul Rahim Khan Khanan, the Commander-in-chief of Akbar. Sur Das was himself personally known to Akbar. Throughout these hymns, in which for the most part he celebrates the praises of Sri Krishna, there are considerable traces of Kabir's influence The more famous Tulsi Das in his autobiography called Wane Patr writes—

Sarwasto Kabir ne kaha—Kabir sang the real thing.

Shesh bacha so Sur da laha—Whatever little remained was held by Sur Das.

Tulsi Ram nam pad gaha.—Tulsi sang the praises of the name of Ram.

From this statement it would appear that Tulsi Das attributed the larger part of the sacred hymns in Hindi existing in his day to Kabir, ascribing the remainder to Sur Das. He mentions no other bhagats in this connexion, and the inference is obvious that he knew of little or no other original work of this kind except that of the two writers he names.

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THE TEACHING OF THE BIJAK.

A close study of the Bijak and the other works attributed to Kabir forbids his dismissal as an abusive religious revolutionary or even as an unsystematic and eclectic thinker. His teaching is neither Vedanta nor Sankhya, neither Nyaya nor Mimansa, but is based on original thinking of his own. While it cannot be denied that thoughts resembling his are to be found in the writings of Hindu philosophers, and especially in the Moslem Sufis of all ages, yet the presentation of them is peculiarly his own. His influence was considerable and his work valuable in its constructive as well as in its critical and destructive effects; and may yet play a large part in the development of Indian religious thinking. His criticisms of the Hindu pandits and the Moslem divines were certainly vigorous and incisive ; yet they seem to have carried frequent conviction; while the religious sincerity and the humour of his verse precluded bitterness and over-readiness to take offence. The directness of his style and his use of the vernacular are at once proof of his originality and the key to his rapid success throughout Northern India.

In any attempt to estimate his rank as a poet it is necessary to keep in mind three considerations. He is the pioneer of Hindi literature, the father of all Hindi hymns ; for there are none before him and the famous Granth is largely his. He stands as far from modern Hindi as Chaucer from the poetry published in the *Spectator* of today. He was concerned first of all with the delivery of his message. To the modern reader, and particularly to the European, this renders him often obscure, not infrequently unintelligible. We have lost the key to much of what he has written, and his commentators, and even the Mahants that trace their origin to him, do not always seem to have retained it.

Finally it must be remembered that "These very difficulties constitute its peculiar value to the student who wishes

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to learn the language of the people. It disciplines the mind into recognising words which have been distorted and twisted, and teaches one that a sentence can be turned upside down and inside out and yet remain intelligible."*

Religious toleration and the brotherhood of mankind—these were among the chief lessons he set himself to inculcate, and at a time when they were by no means the commonplaces of platform oratory. The duty of avoiding unnecessary contention and all persecution is enshrined in a maxim given by him to his disciples and still committed to memory by almost all of them to this day :--

सब से हिलिये सब से मिलिये सब के लिजिये नाम।
हांजी हांजी सब से कहिये बसिये अपने गांव॥

Be friends with all and mix with all—talk, as Rome does, at Rome:

'Of course, of course' agree with all—but--keep your life and home.

By "taking the name of all" he meant using indifferently the Hindu or Mohammedan names for God, Khuda, Allah, Rahim, Rama, Kartar, Ishwar: by "of course, of course," he meant the toleration of others' teaching without its approval or acceptance.

In the second Ramaini he insists that "all men are of one blood, one woman has given birth to all: what then is this knowledge that keeps us separate?" And again "I have wept for the world, but no one has wept with me. He alone will weep with me, who has understood the word." At bottom his religion is love: he believes that God is love, His form love, and His purpose that all should love Him. Kabir teaches that once man begins to love God, he will count all else but loss, see its nothingness, and will have union with God.

For Kabir God is still the Absolute, beyond all being, the one, Atit, Satya Purush. Gods, men, and munis engaged in the search for Him, but all alike failed to find Him (*Ram.* III). Maya leads the whole world astray in error, and salvation from the ocean of existence, the endless cycle of birth and rebirth, is impossible except by the knowledge of the One and devotion to Him alone. But "What is truth?"

* Greaves' *Grammar of the Ramayan.*

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"How can I describe the conditions of the Unconditioned, who has neither village nor resting-place. He who must be seen without qualities, by what name shall I call Him?" *Ram.* VII. And again, "When I was, there was none else; all were within me." *Ram.* XLII. And similarly *Ramaini* VI, VII, VIII and many other passages expound the mystery of the One, whom all have failed to find and all the systems and doctrines and rituals serve only to obscure. Kabir himself frequently uses the name Rama for God, but by Rama he never means the son of Dasarath. "The son of Dasarath is known in the three worlds' but the secret name of Rama is other than this."

Knowledge of the One and His *bhakti* are thus the essence of all religion, the sole way of deliverance; and these can only be attained by the direction of the true Guru or spiritual guide, of whom Kabir speaks again and again. for "He is false who renounces the son (*i.e.*, the Sants): by the mercy of the Guru one learns Rama's service." LXVI.

Bhakti is the true searching after God the Paramatma. It begins, remains and ends in the love of God. The Bhakta performs this Bhakti, not for the sake of gaining heaven or for any reward, but for the love of God from whom he has been separated by Kal and Maya. Kabir, Nanak, Tulsi Das, Sur Das, all preached this bhakti: there is in it no thought of reward; trust in G d, love of God, with no thought of anyone or anything besides: this is all.

Bhakti is of two kinds गौण lower and पर higher. The first is attained by Karmas. but these must be performed without motive, otherwise they are useless. After passing through the stages of Karma, the higher stage of devotion परा भक्ति is reached. Thus Bhakti generally begins with Karmas, worship and other rituals; but as the devotee passes from (1) Karma Kand (law) and (2) Upasana Kand (Ritual) through (3) Gyan Kand (knowledge or understanding of rituality) he then gains the vision of God which is called Vigan Kand. But the practice in all these stages must be without hope of reward. Similarly the Sufis have also four stages of Ibadat; (1) Shariat (Law), (2) Tariqat (Rituals), (3) Haqiqat (Reality), (4) M'arifat (Knowledge).

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But throughout Kal Purush strives to mislead the Bhaktas. He fascinates souls with honeyed words and darkens their understanding. He increases in them the power of desire. He entangles them in the things of the world, so that they cannot leave it, making them think much of men and little of God. He directs their minds to material progress, so that the spiritual is more and more ignored.

In the Bijak he deals with each system of religion, criticising and pointing out their errors to the adherents of each. Beginning with the Vedas he takes one by one the Hindu systems of philosophy and the Moslem faith, insisting that all these beliefs and their accompanying rituals are powerless to save a man because unable to bring him into union with God. At every step he seeks to show that the service of God and the service of the world are utterly incompatible. Religion for Kabir is love and devotion to God alone. In this world we see love and hatred, light and darkness, body and soul, sunshine and shadow. Where the Lord alone is, there are love, light and sunshine. There is the Real alone. Those who really love God, live and think on that plane, and not on that of the material world : just as the true lover will think of nothing but his beloved, seeking always to attain a full knowledge of his beloved and cherishing no other aim.

The Creation :—

Kabir teaches in many passages of the Bijak that God is not the Creator of the universe. This is the creation of Niranjan, and Niranjan was created by God. Again, nothing in the universe is true and real : all is entirely illusory and visionary. Maya is the mother as well as the wife of Brahma, Vishnu, Mahesha. Many allusions are made in the Bijak to her deceits and it is she who, binding the soul to this world, thereby becomes the author of all sins. Much of the teaching on creation is to be found in the earlier Ramainis. Thus in the first Ramaini—In the beginning one form Jiva existed. Brahma makes the world, Vishnu provides for its needs, and Mahesha decorates it. As these work in the world, they also work in the body of each being. Raj, Sat, Tam, the three *Gunas*, are their instruments, and by these they work in the body, Brahma as chief of Rajo-gunr, Vishnu of

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Sato-gunr and Mahesha of Tamo-gunr. These three gave birth to an innumerable progeny, male and female: the government of the universe was divided by the three original powers among themselves, and they are the sources of all powers and actions in this material universe; but always beyond them and unknown to them is the One, of whom the first line of each of the earlier Ramainis speaks.

'Brahma built a house which he roofed in fourteen places. Hari, Hara, Brahma are the names of the head men: who founded for themselves three villages." This refers to the government of the material universe and its fourteen divisions--Bho, Bhu, Suh, Tapa, Jana, Mah, Satyam, Atal, Vital, Talatal, Rasatal, Mahatal. Satal, Patal. In the third Ramaini something like an order of creation is given: first an illusory world was made, and next a place for it: then air, water, trees and Maya extended in many forms: then the egg (*and*), body (*pind*) and the Brahmand: and last of all the gods, men, and munis. These accounts of the creation can perhaps best be understood in the light of the myth which is given below p. 41), while in the 84th Ramaini may be found an epitome of the main thought of Kabir.

Karma and transmigration play as large a part in the system of Kabir as in the rest of Hindu thinking. For to him as to others they are the principles by which the phenomenal universe is directed and to be explained. Of Karma he speaks most plainly in Shabda 110: and both underlie all his teaching with regard to human existence. Escape from the realm of Niranjan, when these hold sway and all things are the prey of Kal, is possible only through the union with God which is the end of Bhakti. But to Kabir all the regulations of caste, the rituals of religions, the systems of philosophy (the six Darshanas) are no more than pretentious and misleading follies, which serve only to confuse men's minds, foster in them an utterly mischievous self-importance, and blind them to the one road to deliverance. Throughout the Bijak, as in all the records of his life, he wages a truceless war with these; and is in constant conflict with the orthodox, whether Hindu or Moslem.

An examination of the Bijak makes it clear beyond question

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that Kabir had a thorough and intimate knowledge of Hinduism. He can and does meet Hindus certainly on their own ground. But his attitude is such that no Hindu would dream of owning him as Hindu. He condemns unsparingly their gods, their rituals, their *sanyasis* and their *sadhus* and all their practices of piety. By the time in which Kabir lived Moslem rule was well-established in Northern India. The devout Moslem held these practices in abhorrence, and Kabir's attacks upon them convinced the Hindus that he spoke as a Moslem. When he passed the same strictures on Moslem practice also, the pandits sought the aid of the Qazis against the common foe: hence the frequent allusions to unholy alliances of Hindu and Moslem to silence the blasphemer, and the records of discussions with Shaikh Taqi and others. The Moslems no doubt classed him with the Sufis, to whom much latitude was always allowed. The contrast of Kabir's intimate acquaintance with Hindu thought, writings and ritual with the purely superficial knowledge of Moslem beliefs revealed in the Bijak is too striking to be ignored. The Moslem words and references are no more than might be expected in an ordinary and even illiterate Julaha. But in order to account for his detailed and extensive knowledge of Hindu traditions and belief, we can only assume that he must have spent a considerable time in the company of Ramanand or other teachers, learned their lore, and from his criticism of the systems practised in his time developed the belief which he puts forth in the Bijak and his disciples spread.

In modern India organised attempts, such as that of the Brahma Samaj, to correct the abuses in Hinduism tend to be branded as disguised Christianity. It may be noted that an interesting, if unconvincing, attempt to connect the Kabir Panth with the teaching of the Jesuits has been made by Pt. Walji Bhai of the Irish Presbyterian Church. It seems probable that a similar tendency caused Kabir in his own day to be called a Moslem; while the Moslems on the whole welcome his efforts, as a help in combating the idol worship of India, and acknowledged him as a Pir for his self-denying and pious life.

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A SHORT ACCOUNT OF THE MYTH WHICH UNDERLIES THE COSMOLOGY OF THE BIJAK.

In the beginning there was One Essential Being, Sat Purush, "the True Person," who exists alone, without passions.

Of his own will he created the universe out of nothing. To rule the universe he created six Brahmas, his "holy sons." Onkar, Sahaj, Ichchha, Sohang, Achint and Achchhar. To each was given a world and souls to populate it.

Sat Purush found that the six Brahmas failed to preserve discipline in the universe. He therefore proceeded to create a seventh son, whose origin was as follows : -

Achchhar was sitting where all was water, when Sat Purush brought deep sleep upon him. When Achchhar awoke, he saw an egg floating on the waters, and began to meditate upon it. Suddenly with a loud noise the egg burst in two and there came forth a being of furious aspect, whom Achchhar named Niranjan, (called also Kal and Kal Purush). This being, though naturally of an ungoverned temper, engaged in devotion (bhakti) so meritorious, that he was able to ask of Sat Purush the boon of the sovereignty of the three worlds (loks). The boon was granted with the condition that he should make a polite request for the necessary materials to the Tortoise (Kumarji) in whose keeping they were. Niranjan however was far from conciliatory and the result was a fight with the Tortoise, in the course of which Niranjan cut off three of the sixteen heads of the Tortoise and thence there poured forth the necessary materials, the Sun. Moon, Earth, etc.

The Tortoise thereupon complained to Sat Purush, who decreed that Niranjan should never enter his lok or see his face.

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Niranjan though now possessed of the material elements, could not make man. He therefore swallowed the three heads of Kumarji and began again to perform Samadhi (trance or meditation), at the end of which he asked for bij-khet (a field to sow in). Sat Purush created for him a woman: but she kept her eyes fixed on Sat Purush rather than on Niranjan and only with great difficulty was persuaded to become Niranjan's wife. There was here a kind of testing: so long as she concentrated her mind on Purush, Niranjan had no power over her; but gradually Niranjan's fascination overcame her and she became entangled in the world and separated from God. The issue of the union was Brahma, Vishnu and Mahesh. After their birth Niranjan became invisible: the woman remained. She is Maya.

Brahma then asked his mother "Who is my father?" She answered "You have no father." Brahma, unconvinced, set out in search of him. Brahma, however, was destined to be the creator of this universe; the woman accordingly formed a girl and sent her after him to persuade him to return. He told the woman that he had seen his father and received the answer, "That is untrue; therefore you shall beg from door to door."

Vishnu was then asked whether he had seen his father, and answering "No" received as his reward the sovereignty of the three loks.

Mahesh, asked in his turn, returned no answer and was told he would be an ascetic.

The woman then created three daughters to be wives to her sons: Niranjan at the same time created the four Vedas: but all were drowned in the ocean. The three sons therefore churned the ocean and recovered both women and Vedas. The latter were absorbed in Saraswati, who was assigned to Brahma, while the other two women were given to his brothers.

then created the present world, and men began to worship the three brother-gods. It is said that, of the four kinds of created beings, Andaj-Khand (oviparous) were made by the woman, Pindaj-Khand (mammals) by Brahma, Ukmaj-

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Khand (insects) by Vishnu, and Sthawar (vegetaole and minerals) by Mahesh.

Gradually the woman realised that her three sons were shutting her out from the attention of mankind. She therefore created three more daughters, who originated thirty-six kinds of music and sixty-three tunes and so fascinated the world that all began to believe in the mother (Devi).

The souls of men were thus distraught and they cried to the Sat Purush, who in answer sent Kabir into the world to teach men to look beyond Niranjan and his progeny to the One, the Sat Purush himself.

This messenger of the Sat Purush is known by different names in the four ages : thus in the Satyug he is Sat Sukrit : in the Tretayug, Munindarji : in the Dwaparyug, Karunamai Rishi ; and in the Kalyug, Kabir Sahib.

The Root of the true Religion of Kabir.

Ishwar (God)	=	Satya Purush.
Achariya (Manifester)	=	Kabir Sanib.
Guru (Guide)	=	Parakh.
Shastar (Scriptures)	=	Swansan Ved.
Marg (Way or path)	=	Nirvan.
Chal (Mode of life)	=	Satogunl.
Muktidwar (Gate of salvation)	=	Sar Shabd.
Lok (Abode)	=	Satya Lok.

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PRINCIPLES OR COMMANDMENTS OF THE KABIR PANTH.

1. To believe in One Avagat, Atit, Brahm, Satya Purush. His bhakti should be practised.

2. Satya Purush and Kabir Sahib are one. Satya Purush manifests himself in Kabir.

3. Faith in the Guru and in his teaching.

4. True Sadhus should be served.

5. Show mercy and love towards all Jivas.

6. To abstain from all kinds of meats.

7. To abstain from all kinds of intoxicating things.

8. To abstain from adultery.

9. No visible object in this world should be worshipped.

10. Anything offered to images should not be eaten. Everything you get to eat, offer it first to the true God, then eat it.

11. Do not tell lies.

12. Do not steal.

13. Do not gamble.

14. Mark your body in 12 places (Tilak).

15. Use clean clothes.

16. Wear Tulsi necklace.

17. Repeat Satya Nam.

18. Practise bhakti of Satya Purush and preach him.

19. Do not believe in charms, amulets and other superstitious things (Jantr, Mantr, and Tantras).

20. The way of salvation cannot be found in any other books but in Swansan Ved.

21. Besides Satya Kabir and his Hans no one will be able to save.

22. Without True Guru no one will get salvation.

23. Apart from bhakti of Satya Purush all other bhaktis will drown in the world and will not save any one.

24. Tirath, Barat, etc., are all bands of Yama and people are tied with them.

25. Nine kinds of bhakti and four kinds of Muktis are bands only.

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26. Those who worship Nirgunr or Surgunr they are always bound down.

27. Hindu, Moslem and any other sect can join Kabir's religion.

28. Heaven and hell and other Loks have no existence except for the ignorant.

29. Without the knowledge of Sar Shabd no one can attain salvation.

30. Abuse, deceit and jealousy are enemies of salvation.

31. Humility is a great virtue.

32. The way of salvation is very narrow.

33. Whatever troubles you have to face do not ask help from another god, but from God.

34. Whoever accepts Sat Guru should serve him with all his heart and power.

35. Kabir is bodiless. His body never suffers.

36. Give thanks for the gift of Sat Guru.

37. The fear of God is the sign of salvation.

38. Without true love of God the practice of bhakti is fruitless.

39. Blessed are those who renounce the covetousness of this body and remain in devotion.

40. Without thinking of others' good no one can attain salvation.

41. To speak moderately is a great virtue.

42. To read Sat Guru's words is a great virtue.

43. Kabir Sahib has established his religion through a certain family : only that should be honoured.

44. Do not curse any one.

45. One should know the supreme Spirit.

46. Proud persons cannot know the supreme Spirit.

47. To follow the Guru's instructions is great worship.

48. So long as one thinks much of his body and nourishes it he cannot know God.

49. The ignorant and unwise and without understanding will never know how to attain salvation,

50. So long as one is proud of his body and considers it a real thing, he will never be able to be called bodiless while having body.

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THE BIJAK

AD-MANGAL.

1. In the beginning was the Almighty alone : there was none other :

How came the second to be ? O Guru, I ask thee this.

2. Then the Sat-Guru spoke with his lips and said. Listen, O good and wise man :

I will relate to thee the secret of the beginning and the end.

3. In the beginning the Almighty let *Sruti*[1] slowly be manifest within Himself.

And let it grow and expand into seven[2].

4. Secondly within Him desire sprang and the seven followed with all their heart and mind :

Seven forms were created, but none recognised the Unconditioned.

5. Then in the ear of the Almighty the root of *Sruti* was manifested :

The organ of sound came and thence five Brahmas[3] appeared.

6. Each of the five laid an egg and put them one within another :

Two desires are hidden there ; O good man, understand it well.

7. Yog Maya, for the sake of principles, produced the letter :

This was made by the Infinite, the Almighty ; and He kept it hidden.

8. The breath *Sohan*[4] sprang, which bound all :

[1] Thought or intelligence.

[2] One became many.

[3] Five vital breaths :—Udana, Prana, Apana, Samana, Vyana.

[4] That I am.

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Eight[1] essences were made ; O wise sant, understand it.

9. The light of the inanimate egg he diffused everywhere :

Sitting on the top of the egg he laid the foundation of the lower half of the sphere.

10. From the love of that inanimate sprang the mighty letters :

Four essences[2] were made, four Vedas were diffused.

11. Then to these letters were given sleep, attachment and weariness :

This was done by the Almighty, the Infinite ; none understood the secret.

12. When the sleep of the letters was over and the unconsciousness of the *Sruti* was decreased :

There was one egg of dark colour floating in the waters.

13. Within the heart of the letters there arose a pang of restless doubt :

Who created this egg ? Whence is its origin ?

14. Upon the face of this egg was the impress of the Word :

From the front of the letters there broke forth the father of the ten doors.

15. Thence was manifested the light of *Niranjan*[3], and all kinds of forms :

And *Kal*,[4] of boundless power and strength, became the governor of the three worlds.

16. From him sprang three deities, Brahma, Vishnu, Mahesha :

These made the four corners by the instructing of Maya.

17. Four Vedas, six Shastras and eighteen Puranas :

Bound down the world in hope and made all three worlds to go astray.

18. In the stream of eighty-four millions[6] Jiva was given abode :

[1] Five elements :—Earth, air, fire, water and ether ; three qualities :—Goodness, foulness, and darkness.

[2] Akar, Okar, Makar, and Bindu.

[3] Unborn.

[4] The angel of death.

[5] This means 8,400,000 re-births.

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Fourteen Yamas[1] were made and faith was in four Vedas.

19. All in search of their own happiness wander within one egg :

In birth and destruction, weal and woe, they come and go.

20. After this came I for the sake of the true Word :

The origin of the beginning and the end I now proclaim to you.

21. The seven *Srutis* are the root of all, and destruction also is within them :

All has sprung from them, and all will be absorbed in them again.

22. The Almighty, considering all this, Himself remained concealed :

I have come to bring this message, to wake the world from its sleep.

23. Without the seven Srutis and beyond the sixteen Sankhyas (of Jivas) :

There is the seat of the Almighty, that causes the salvation of Swans.

24. From house to house I have proclaimed this ; none listens to my word :

They will be drowned in the ocean of existence and the stream of the eighty-four millions.

25. The message of the first creation hear, O wise *sant* :

Thus says Kabir, the awakened Guru, by the orders of the Almighty.

[1] Fourteen loks. See Ramaini 2.

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RAMAINIS.

1

1. In the beginning one form Jiva existed:
   In the beginning the light had its manifestation.
2. Desire was made in the form of woman:
   To her was given the name of Gayatri.[1]
3. To that woman were born three sons:
   Brahma, Vishnu, Mahesha were the names given
4. Then Brahma asked the mother:[2]
   Who is thy husband and whose wife art thou?
5. I am thou, thou art I; there is no one beside:
   Thou art my husband and I thy wife.
6. *Sakhi*:—Father and son have the same wife[3]; one mother[3] gave birth to both:

Never have I seen a son so worthy that he sought out his father.[4]

2

1. In the beginning[5] was light, Shabd.[6] One and Woman:
   From her are Hari. Brahma, Tripurari.
2. From these three came numberless males and females:
   None of them knew their own beginning and their end.
3. Bidhata (Brahma) built a ho
   Which he roofed in fourteen places[7].

[1] A most sacred verse of the Rig Veda: every Brahman must repeat it in his morning and evening devotions. It is also called Savitri and she is the wife of Brahma and mother of the four Vedas.

[2] Adi-Maya.

[3] Maya.

[4] The real essence-God.

[5] *Unmuni* stage.

[6] The Shabd means sound or speech: it has four stages:—(1) the first stirring of breath, (2) the whisper of the breath, (3) the middle stage, (4) articulate utterance.

[7] 7 Heavens:—earth, space, heaven, abode of Sants, abode of Brahma's sons, abode of Vairagis, abode of Brahma. 7 Hells: Atal, Vital, Putal, Mahatal, Rasatal, Talatal, Patal.

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4. Hari, Hara and Brahma are the names of the head-men:
Who founded for themselves three villages[1].
5. They also made the Khand and Brahmand[2]:
Six Darshanas[3] and ninety-six Pakhandas[4].
6. No one has been made to read the Veda in the womb:
The Turk is not born circumcised.
7. All that desire woman pass through the womb:
Disguised in various garbs they play their part.
8. Then thou and I were of one blood:
One life pervades us all.
9. One woman gave birth to the whole world:
By what knowledge come you to be separate?
10. When one comes out from the door of the womb he is called child:
When he enjoys woman he is called man.
11. No one knows the conditions of the unconditioned:
With but one tongue how can I explain it?
12. If one had ten million tongues in his mouth:
Then, O Mahants, he might be able to speak.
13. *Sakhi*:—Kabir cried aloud and said: This bargaining has an end:
For lack of knowledge of the name of Rama the world is drowned and dead.

3

1. In the first beginning there was thought:
The second that appeared was a resting-place therefor.
2. Brahma, Vishnu, Shiva and Shakti[5] then appeared[6]:
From the first moment the soul sought to find the method of devotion[6].
3. Then appeared the And, Pind, Brahmand[7]:
Then the earth appeared and was divided into nine parts.

[1] Heaven, earth, Hell.
[2] Brahma's egg.
[3] Utar Mimansa, Purab Mimansa, Sankh, Yog, Niyaya, Vashishak.
[4] Jogi 12, Jangam 18, Sevra 24, Sanyasi 10, Darvesh 14, Brahman 18.
[5] Female Deities.
[6] For these deities.
[7] Four kinds of animal kingdoms:—From a placenta; from eggs; from seeds; from minerals.

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4. Then appeared air, water and shade[1] :
Maya appeared, diffused in many forms.
5. Then appeared Sidh,[2] Sadhak[3] and Sanyasi[4] :
They all engaged in the quest of the Immortal.
6. Then appeared gods, men and munis and all else :
They all failed in the search.
7. *Sakhi* :--Gods and souls appeared ; the gods were Lords, the rest their slaves :

Kabir knows nothing more,[5] his hope is in the name of Rama alone.

4

1. At the first step the Guru took thought :
They[6] praise the Maker as Creator.
2. By directing it to action he[7] has led the world astray :
Maya bound the world in devotion to Shakti.
3. He showed them wondrous forms, taught many kinds of speech :
So love sprang up, he sang Ramainis[8].
4. The worshippers of Sugun and Nirgun did not understand its meaning :
Many did not recognise it.
5. Whoso understands, his body is free from impurity :
Without understanding, men became like moths.
6. *Sakhi* :—Understand, and sing with understanding :
O fool, you did not understand the song :

" Beginning and end, creation and destruction;" [9]He himself has clearly spoken it.

[1] Trees.
[2] An accomplished Sant.
[3] An adept, an accomplisher.
[4] One who abandons or resigns.
[5] *i.e.*, Kabir cares nothing for gods and souls.
[6] Jivas.
[7] Brahma.
[8] It means that the Guru showed himself in many wondrous forms, and taught in many kinds of speech, and love sprang in him for Jivas and he gave teaching in Ramainis.
[9] The Guru.

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5

1. For how long shall I explain the subject of the ages :
Brahma went astray and did not recognise the Saviour.
2. It gave pleasure to Hari[1], Hara[2] and Brahma :
They took two letters and made a system.
3 These two letters[3] they united :
The Heavenly Sound and Light appeared as proof.
4. They read the letters, and being enlightened founded the way :
That gave delight to Sanaka and Sanandan.
5. Veda and the Book were diffused :
And thus expanded were beyond all comprehension of the mind.
6. In all four ages the Bhaktas[4] founded their different ways :
No one understood and the bundle (of Karma) was torn
7. The earth[5] through delusion strays on all sides :
restless it finds no remedy.
8. If the mind wavers not[6], it will find heaven :
leaving the Husband[7] it will fall into hell.
9. The Swan that keeps its first direction[8] finds salvation :
the tryst[9] is close : let one but understand.
10. The Bhaktas decked themselves with Bhakti[10]
but all are drowned in midstream.
11. *Sakhi* :—Without the teaching of the Guru, here is mere confusion :
The Husband[11] met me and told me.
For the preacher[12] preaches it in all ages, but no one pays any heed.

1 " One who removes " the sins of men ; a name of Vishun.

2 A name of Shiva.

3 Light and darkness, heaven and hell, heat and cold, pain and pleasure, etc.

4 Devotees.

5 This world and its people.

6 One who is firm in God.

7 Running after other gods.

8 Towards God.

9 Meeting with God

10 Bhakti here means Maya. Relied upon their own righteousness.

11 Guru.

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6

1. How can I expl in His form or outline :
there is no second who has seen Him.
2. He is neither Onkar[1], nor Veda[2] :
what can I say of the secret of his family ?
3. He is neither stars, nor sun, nor moon :
He is not born of any father's seed.
4. He is neither waters, nor dry land, nor stillness, nor wind :
Who can name or lay commands on Him ?
5. There is no day, no night :
Who can say what is His family and caste.
6. *Sakhi* :—In the void consciousness arose : then a light was manifested.
I sacrifice myself to the Purusha[3], who is self-existent.

7

1. When there was no air, and no water,
then who created the universe ?
2. Then was no bud, no flower,
then no womb and no generation.
3. Then was no learning, no Veda,
then no word, no taste.
4. Then was no body, no dweller,
no regions below, no earth, no sky, no heaven.
5. Then was no Guru, no chela,
no fathomable no unfathomable, no worship of Sugun and Nirgun, no two paths.
6. *Sahhi* :—How can I describe the condition of the unconditioned, who has neither village nor resting-place ?
He who must be seen without qualities, by what name shall I call Him ?

[1] The mystic syllable Om.
[2] Adi Ved.
[3] The eternal Person.

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8

1. Tatvamasi[1] is the preaching of the Upanishads[2] :
that is their message.
2. Great is their reliance upon this[3] :
but how can they, however mighty, describe Him ?
3. The Eternal essence is His own proof :
Sanaka's company and Narad were delighted to know.
4. Yajnavalkya and Janaka discoursed thereon :
Dattatriya enjoyed the same sweetness.
5. The same Vashishta and Rama sang together :
the same Krishna expounded to Udho.
6. The same Janaka firmly grasped :
and having body was called bodiless.
7. *Sakhi* :—Who gives up all pride of family : living, he does not die.
He sees what is not seen, and himself is called unseen.

9

1. Some bound themselves with eight[4] painful woes and nine ropes[5],
Yama has bound the son of Anjani.
2. Yama's servants bound continually :
they bound the whole universe.
3. The three millions of gods are tied :
by meditating (upon whom) men think their iron bands are loosened.
4. A Raja, if he meditate, will reach the Turiya[6] state :
if the religious meditate, he will advance yet further.
5. Some meditate on the meaningless woman[7] :
the common folk when they meditate do but sweep away flowers[8].

[1] Thou art he.

[2] The theological and argumentative parts of the Vedas.

[3] Upon this message of Upanishad.

[4] Ashtangh Yogi suffering pain in two hands, two thighs, breast, two eyes and forehead.

[5] The nine forms of worship :—hearing ; celebrating praise ; meditation ; worshipping the feet of the Guru ; image worship; saluting ; attendance ; friendship ; and communion.

[6] Transcendental or death-like state. [7] Maya. [8] After flower fruit will remain.

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6. *Sakhi:*—Those who choose bondage get the fruit thereof:
it was their god that bound them :
Kabir says, They only will be saved, who repeat the Name every moment.

10

1. The religious were washed away in the *pipal* forest[1] :
none warned them of the coming flood.
2. When the flood came they were confounded:
Yama from birth to birth is clothed in power.
3 Clothed in power Yama starts forth :
and enters the three worlds alike.
4. He has bound Brahma, Vishnu, Mahesha:
And Parvati's son Ganesha.
5. He has bound air, fire, sky, water :
has bound the two heroes, sun and moon.
6. All who recited true Mantras[2] he bound:
the woman[3] knows nothing of the immortal essence.
7 *Sakhi* :—Though knowing not of the immortal essence,
yet all people passed for happy :
Kabir says, He who has no desires, he is not subject to life and death.

11

1. In blind discussions the world has become mad :
in the three worlds robbery is rife.
2. Brahma was robbed and Naga killed,
Tripurari[4] in the company of the gods was robbed.
3. Vishnu suffered robbery by reason of his kingdom :
though he ruled the fourteen regions of the world.
4. When no one knows its[5] beginning and its end :
wherefore do you fear it ?
5. It is as the light and you as the moth :
the soul has made its abode with Yama.
6. As the insect of the *nim* tree loves the juice of the *nim* :
so the fool says poison is Amrit[5].

[1] In the waves of Maya.
[2] Who followed the right path : even they were trapped by Maya.
[3] Maya. [4] Mahadeva, god of gods. [5] Nectar.

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7. What benefit can come of poison ?
for a little profit the treasure was lost.

8. Though poison and Amrit are mixed together ·
yet he who has sense knows it is poison.

9. O man, what has become of knowledge and ignorance?
Without clear understanding the world is foolish and without knowledge.

10. Void of understanding, what can one say of their knowledge ?
They are set on coveting and make their hope of it.

11. *Sakhi* :--All are dead, ye also will die : the dead are proclaimed by beat of drum.
The world is compared unto a dream : that sound remains as the only witness.

12

1. The fortress[1] is of mud and the lock[2] of stone :
that which is the forest[2] is also the watchman

2. Seeing the forest the soul is afraid :
Brahman[3] and Vaishnavite[4] are known as one.

3. The farmer[2] makes all ready and does his farming :
no seed is sown in a growing[5] field.

4. O man, give up all these vain imaginings :
in them *guru* and *chela* alike are drowned.

5. The third was drowned, Parath[6] :
who set fire to the forest.

6. The dogs[7] barked and died barking :
nothing resulted from the jackal[7].

7. *Sakhi* :--The mouse[8] and the cat[9] are confederate :
how can they live together ?
O sants, behold a wonder :
the elephant[9] devours the lion[8].

[1] Body.
[2] Mind.
[3] Sant.
[4] Wise.
[5] Full of illusion.
[6] Those who control their mind and body.
[7] False teachers.
[8] Jiva.
[9] Maya.

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13

1. Though one has no faith in the world:
how is it that the elements[1] of the world have wounded him sorely?

2. They will be hidden in that which is left:
no one put any faith in this

3. Men hence having lost their capital:
no one can cut the sharp edge of Yama.

4. Today's work is work, tomorrow's is not work at all:
kings have loaded up and gone to the four winds.

5. Following an easy venture you have lost your capital:
instead of profit you found loss, O brother.

6. By reason of your feeble wit the moon has set:
yet, you say, the Lord resides in the junction of Trikuti.

7. Vishnu gave this counsel:
get you victory by the eight ceremonials[2].

8. Then Sanaka and his company considered this element:
and rejoiced like a beggar who finds unlooked for treasure.

9. Perceiving this they were comforted:
in their minds all doubt was at an end.

10. The sight of creation is revealed in a moment:
one dies, another ponders over it.

11. Those who are dead and gone, none speaks of them:
false hope has fastened on the world.

12. *Sakhi*:—To save yourself from burning, why do you not cry aloud for help?
You have eaten poison and poisoned food heaped together day and night.

Drabh are nine:—Earth, water, fire, air, sky, four winds, death, mind and soul's illusion, Brahma.

To make oneself exceedingly small; to make oneself large; to make oneself heavy; to touch the sun and moon; to make predictions; to subdue; to create.

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14

1. He in his pride is a great sinner :
   in the form of Pakhand he knowingly deceived men.
2. In the form of dwarf he deceived king Bali :
   what good has Brahma done to any one ?
3. Brahma has committed all manner of thefts :
   Brahma is guilty of all offences.
4. Brahma has composed Granth[1] and Puranas[2] :
   how do you know me[3] as a man ?
5. By one is found the Way of Brahma :
   by one Swan the praise of Gopal is sung.
6. By one is found a Way of Sambhu :
   by one men learned to honour evil spirits.
7. By one man learned the worship of images :
   by one to bow down and offer Namaz[4].
8. No one pays heed to the warning of another :
   O Kabir, they do not know the husband to be false.
9. O my faithful, sing praise with body and with mind :
   Kabir is true and speaks true words.
10. Himself[5] is the God and Himself the leaf that is offered.
    He is family and He is caste.
11. He is all created things : He dweller in the world.
    He himself is husband : He is enjoyer of all happiness.
12. Four ages have passed since first I proclaimed it :
    now before whom shall I cry aloud ?
13. *Sakhi* :—None believes him who speaks the truth : all cleave to the false.

False consorts with false, and the fool eats ashes.

[1] Scriptures.

[2] Puranas are eighteen; they are collections of doctrine and mythology.

[3] Maya.

[4] Muslim prayer.

[5] Brahma.

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15

1. The clouds[1] have gathered and the evening has fallen ;
   The guide[2] has lost his way in the midst of the forest[3].
2. The lover[4] is here, and the husband[5] there :
   the four-fold blanket[6] shrouds the forehead.
3. *Sakhi* :—She[7] cannot bear even a flower's weight and weeping complains to her maiden friends.
   As the blanket gets wetter, wetter, so the burden gets heavier, heavier.

16

1. Walking, walking, the feet are aching :
   constant failure brought vexation of spirit.
2. The Gandharbas and the Munis found not the end :
   they failed and bade the world seek out the invisible.
3. The bonds are thick ; yet the bondage is not seen :
   they died in weariness, yet understood nothing at all
4. Misled, the soul is sore afflicted :
   the night appears as a pitch dark well.
5. It is full of Maya and of Moh[8] :
   it is full of frogs, lightning and wind.
6. It is close and rains in continuous stream :
   the night is awesome and there is no provision.
7. *Sakhi* :—All are gone astray ; the blind are misled :
   none heeds instruction ; all are sunk in one error.

17

1. Were I to meet another soul like mine :
   it would bring much joy and devotion to my heart.
2. If to any I expounded the word of Rama :
   love did not appear in him.
3. I have seen all the world in one [9]condition :
   he who is without it[10], alone discriminates.
4. The soul seeks release from the noose of worldly desire :
   yet, go where it will, there the butcher[10] waits to strike it.

[1] Foolishness.
[2] Brahma.
[3] Ved, Puranas, etc.
[4] Devotee.
[5] God
[6] Four Vedas and ceremonial code.
[7] Jiva.
[8] Desire.
[9] Following Maya.
[10] Maya.

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5. Let the butcher come, knife in hand:
come he will, yet I will strike him on the head.
6. Many and great men came:
but all were taught by one Pandit[1].
7. Read, and having read always keep the secret:
else assuredly it will be lost.
8. *Sakhi*:—Repeat the name of Rama, renouncing the hope that causes all grief.
Else it will grind you from above[1] and from below[2], with all the force of fifty million mills.

18

1. The way of faith[3] is wonderful, past all describing:
Rama is astray the world is astray.
2. If you will, then awake, O brother:
else Yama will bear the soul away.
3. If one believes not the Shabda, and yet gives discourses on wisdom:
then Yama has made an abode for him.
4. Doubt, the hunter, has settled in your body:
and preys upon the flawless diamond[4].
5. *Sakhi*:—Doubt has settled in your body, there throws its dice.
The soul itself is wounded, yet it utterly destroys other souls.

19

1. They have set their hope on the Light invisible:
now look at this amazing marvel.
2. See, brother, this their marvellous performance:
where all is void, there is their resort.
3. They longed for the void and have reached void:
they have let go the guiding hand and go on guideless.
4. Doubt[2] the hunter ranges through all the world:
Kal hunts his prey at evening and at dawn.
5. *Sakhi*:—Repeat the name of Rama: Kal has seized you by the hair.
Who knows when he will slay, whether in your own home or abroad.

[1] Brahma.
[2] Maya.
[3] Kabir's religion.
[4] Jiva.

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20

1. Now recite the immortal name of Rama :
O soul, leave not Hari nor go elsewhere.

2. Go whither you will, it is but to be a moth[1] :
let not yourself be burned : know that to which you cleave is poison.

3. He who repeats the name of Rama in meditation :
yielding to his glamour as Bhringi-kit[2] resigns to his will.

4. Now the burden of trouble weighs heavily :
O soul, bestir thyself, that thou may'st see and consider.

5. The thought of the mind is a wave of wickedness :
thou seest not its beginning nor its end.

6. *Sakhi* : – In the ocean of desire Rama's support is a ship :
Kabir says, Find Hari's refuge : then you will cross it as if it were no bigger than the print of a calf's hoof.

21

1. There is great trouble, a mine of troubles :
thou wilt escape only when thou knowest Rama.

2. Know Rama and find the path of union :
then the noose will not fall round thee.

3. Gold and maidens, horses and silks :
great store of riches endure but a few days.

4. With a little wealth one became demented :
and took no thought of Dharam Rai.

5. Seeing his[3] fearful aspect, thy face is blackened with terror :
thou hast swallowed poison in mistake for Amrit.

6. *Sakhi* :—I create, I kill, I burn, and I devour.
Indwelling in water and in earth : my name is Niranjan.

[1] Admirer of Maya.

[2] An insect that seizes and fascinates another and then slowly does its victim to death. Having carried its victim to its nest, it charms it by its humming and there breaks one leg after another, while the sufferer has neither desire nor will to make its escape.

[3] Angel of death

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22

1. Niranjan is invisible, none can see him :
in his bondage all are bound.

2. The falsehood wherein they are bound is manifest :
they think the false to be the true.

3. He has bound all fast and made them serve with ritual.
Exempt from himself he lives aloof.

4. He has made six Ashrams[1] of the six Darshanas :
from these six juices[2], rejected as bad.

5. He tells of four trees[3] and of six branches[4],
and sciences past numbering.

6. By the Puranas he gives yet more instruction :
in them one sees nor end nor beginning.

7. Spells, pilgrimages, fasts and worship of evil spirits :
almsgiving, many other good deeds are taught.

8. *Sakhi* :—This is a temple of love : it must not be entered headlong,

Who enters it headlong, will lose his life for nought.

23

1. Small joy, great grief is there in the beginning and the end :

the mind is distraught like an elephant decoyed.

2. Losing joy, where will one gain salvation ?
deserting truth he ever follows after lies.

3. Fire and light blaze together :
the moth is consumed in gratifying his eyes.

[1] The six stages of life :—existence ; birth ; growth ; maturity ; decay ; death.

[2] Causing another's body to decay. Causing the death of another. Causing another to remove from his habitation. Stopping another's motion. Casting an illusion over another. Reducing another to subjection.

[3] Four Vedas.

[4] The six Shastras :—three of which relate to grammars, one to ceremonies, one to mathematics, one to explanation of obscure words in the Vedas.

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1. To end your troubles begin to consider:
give up the friendship of the false.
Because of covetousness this birth is lost:
old age and death are hard at hand.

6. *Sakhi*: The world is bound in error; in this wise is this coming and going.
Having gained birth as man, O man, why go astray?

24

1. As is the tale of the moon and the *chakor*:
so is the wisdom of man perverted.
2. The four ages are likened to a dream:
therein falsehood was known as truth.
3. None knows it is delusion:
in this way all have gone astray.
4. Putting themselves to the front they have lost their all:
they did not obtain human understanding even in dream.
5. He who has escaped from the thirty-four letters:[2]
knows sin from virtue.
6. *Sakhi*:—That which you speak, must you become; why do you not abandon falsehood?
Stand in the presence of the Lord, I bid you: do not lose your life in error.

25

1. This is the property of the thirty-four letters:
that a thousand names are seen in them.
2. Through wanderings and error man comes again to his house (body):
whatever wisdom he has, he loses all.
3. Brahma, Vishnu, Shiva and Shakti are searching:
many men are searching with varied devotions.
4. Gandharbas, Munis, gods are searching out good:
many people are searching with varied service.
5. *Sakhi*:—The Jati[3] and Sati[4] all are searching: their mind never admits defeat.
Even great heroes failed to spell it out. This Kabir proclaims aloud.

[1] By their gurus. [2] Chaste, a religious mendicant of the Jain sect
[3] Written scriptures. [4] Virtuous, true, faithful.

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26

1. The Maker[1] has made himself Creator :
as the potter makes earthen pots of various kinds.
2. Bidh[1] has arranged them in one place :
and fashioned his handywork in countless forms.
3. He burned them in the furnace of the womb :
wherein he himself was their sustainer.
4. After many processes the vessel comes out :
then the name Shiva or Shakti was given.
5. When his own son is a fool :
the wise father will not bear him company.
6. These are true words that I speak myself :
men are demented with dreamings.
7. Revealed or manifest, there is but one stamp :
whom can you call Brahman and whom Sudra[2] ?
8. Let no false pride mislead you :
that Hindu and Turk are of different family is false.
9. *Sakhi* :—He who drew this picture is the true Artist[3].
Says Kabir, they are the wise, who look toward the Artist.

27

1 The Brahmand was given to Brahma :
the seven oceans and nine regions of the earth.
2. Vishnu by speaking truth was established :
and gained possession of the three worlds.
3. Shankar then made the form of Linga[4] :
and pierced earth to its infernal regions.
4. Then Ashtangi[5] was created in the form of a virgin :
and fascinated the three worlds.
5. Her second name was Parvati :
and for her austerity she was married to Shankar.
6. There was but one man, one woman,
from whom the four kinds of creation[6] were formed.

[1] Brahma.
[2] Untouchable caste.
[3] Literal string-holder.
[4] Siva's genital organ.
[5] Eight limbs of Maya, *i.e.*, Prithwi, Jal, Agni, Vayu, Akash, Man, Budhi, Ahankar.
[6] Andaj, Pindaj, Ukhmaj and Sthawar.

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7. Sharmana, Barban, Deva and Das[1] :
   Rajguna,[2] Tamguna, earth and sky.
8. *Sakhi* :—From one egg of Onkar the whole universe expanded.
   Says Kabir, All are wives of Rama : unmovable Purusha is the Husband.

28

1. No one knew the mystery of that weaver :[3]
   who came into the world and spread the warp.
2. The earth and sky are the two beams :[5]
   the sun and moon are two filled shuttles.
3. Taking a thousand threads he spreads them lengthways : to-day he weaveth still, but hard to reach is the far off end.
4. *Sakhi* :—Says Kabir, Joining Karma with Karma, woven with unwoven threads, splendidly the weaver weaves.

29

1. The mind can change the thunderbolt into a straw in a moment :
   itself can again change the straw into a thunderbolt.
2. The wise man knows this and leaves it :
   but so long as he is bound with Karmas, he covets.
3. Sometimes it renounces Karma, Dharma, wisdom and religion :
   and sometimes holds the false name as true.
4. At first it has manifested the three states :[6]
   through which it has destroyed Karma, Dharma and wisdom.
5. At the sun-rising[7] the stars[8] grow dim :
   immovable and immovable, it was absorbed in both.

[1] Kshatri, Vaishya, Brahman, untouchable caste.
[2] Element of foulness.
[3] Element of darkness.
[4] Mind.
[5] Literal—ditch.
[6] Three qualities :—Sat, Raj, Tam.
[7] False instructions.
[8] Karam, Dharam, wisdom.

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6. The effect of poison cannot be done away by eating poison:
he is the true magician who gives life to the dying.
7. *Sakhi* :—If for a moment's space the vision fails, in that moment it will sting.
f you cease to believe in the charm for poison, what can the magician do?

30

1. O brother, thou art misled believing in the six Darshanas:
wrapped in the garb of Pakhanda.
2. They came and destroyed the soul and life:
the four Vedas are wise and clever, but dumb.
3. The Jainis know not the mystery of Dharma:
they pluck leaves and come to God's temple.
4. The flowers of Dawana,[1] Marua[1] and Champa:
know they have countless souls within them.
5. They pluck the tresses of Earth:
with their eyes open they are laying lives waste.
6. Churning the mind they struggle with the seed:
the seed is harassed but will not leave the door.
7. Their state is crushed:
in the six Darshanas the Jains are derided.
8. *Sakhi* :—The divine knowledge is outside this way:
though it seem near, yet it is far off.
To him who knows it is near, for all beings it pervades.

31

1. The Smriti[2] made known the three qualities:
and the paths of sin and merit were laid down.
2. From reading the Smriti and Vedas disputings arose:
conceit is practised in the garb of Pakhanda.
3. One reads the Vedas and takes honour to himself:
for him the knot of doubt is not yet unloosed.
4. He reads the Vedas and then he destroys lives:
and offers their severed heads to the images.

[1] Names of flowers. [2] Traditions or oral law.

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5. *Sakhi* :– Says Kabir. Through Pakhanda they troubled many lives.
The inward Light is not revealed :
no one in this life has seen himself.

32

1. Veda and Purana are the mirror of the blind :
what does the spoon know of the taste of delicacies ?
2. As a donkey laden with sandalwood :
the fool does not know the sweet fragrance.
3. *Sakhi* :–Says Kabir, They ransack even heaven,
but do not find that which will take their pride away.

33

1. O brother, the Smriti is the daughter of Veda :
she came bringing a cord in her hand.
2. Each wove it for himself and bound fast his own neck :
false desires are the trafficking of Kal.
3. Knot upon knot, there was no release :
the world was lost in things of sense.
4. In my sight the whole world was plundered :
O Kabir, the servant won release, repeating the name of Rama.
5. *Sakhi* :–With ever calling Rama Rama, the tongue itself has hardened. .
They will not drink pure water : they prefer to dig a tank and drink.

34

1. O Pandit, by reading and reading you have become acute :
tell, explain to me this salvation of yours.
2. Where dwelleth the Purusha and in what village :
O Pandit, expound him to me and his name.
3. Brahma composed his four Vedas :
but even he knew not the mystery of salvation.
4. He has spoken much of almsgiving and deeds of merit :
but of his own death he had no knowledge

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5. There is one name infinite and fathomless:
there, O Kabir, the servant is firmly established.
6. *Sakhi* :—Where ant cannot climb, nor mustard seed rest.
Where coming and going can get no hold, thither let the whole world go.

35

1. Pandits have gone astray reading and studying the Vedas:
they do not know the secret of their own selves.
2. Their evening and morning prayers, their six[1] modes of worship:
and many things like these they consider virtuous deeds.
3. They made the Gayatri to be recited in all four ages:
go and ask them who has thus found salvation.
4. If touched by another you wash your body:
but tell me, who is meaner than you?
5. These are your good deeds, yet you are consumed with pride:
from such pride no one will derive any benefit.
6. He whose name is the breaker of pride:
How can He tolerate your pride?
7. *Sakhi* :—They who give up pride of race and attachment and search for the word alone,
Renouncing the shoot and seed of all desire, these men become freed from body and from space.

36

1. The learned, clever, and far-sighted:[2]
who know but one[3] wise are not wise.
2. They knew not the secret of the two[4] wise:
creation and destruction, night and morning.

[1] Study, teaching, sacrificing, causing sacrifices to be made, giving gifts and receiving gifts.

[2] The third eye of Siva.

[3] Those who believe only One.

[4] Brahma and Brahmand.

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3. All alike adopted one trade:
rites, piety, ceremonies and Bhagwan.[1]
4. Hari is a master that none can leave:
therefore like babes they sing the marriage song of Paradise.
5. *Sakhi*:—Whither are they gone, the men whose heads their Guru shaved?
Know ever the name of Rama and give up that which is counterfeit.

37

1. The first[2] wise is not wise:
the second[3] wise none knows.
2. The third[4] wise is lost in its wisdom:
the fourth[5] wise takes it thither.
3. The fifth[6] wise, no one knows:
in the sixth[7] wise all are lost and strayed.
4. The seventh[8] wise—O brother, if you know him:
reveal him in the world and Vedas.
5. *Sakhi*:—The Bijak tells the secret of that treasure which is hidden:
the Word tells of Jiva: few are they who understand.

38

1. I have explained in this way: none heeded my words:
all have spread the loom in the middle of the way.
2. Day and night they are continually joining the thread:
in twisting the thread and in spinning doubt is not removed.
3. Every heart is full of doubt:
one cannot leave the doubt and go elsewhere.
4. There is no fulness, and day by day is wasting:
go where one will, the body weakens.

[1] The Supreme Being.
[2] Brahma.
[3] Maya.
[4] Jiva.
[5] Vishnu.
[6] Five senses.
[7] Mind.
[8] God.

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5. The religion which is from the beginning to the end:
that is openly declared to all.
6. *Sakhi*:—Believe this message true and set it upon your head.
O *sants*, here is content and happiness. abide in it, your heart will be refreshed.

39

1. He who in the Kali Yug[1] made men recite the Kalima:[2]
even he did not trace out the Almighty.
2. Marvels, Karmas and ceremonies are performed:
Veda and Koran became their rituals.
3. On account of Karmas one appeared in the womb:
on account of Karmas a name was given.
4. Karmas are the cause of circumcision and of the sacred thread:
but neither Hindu nor Turk knows the secret.
5. *Sakhi*:—By the mingling of water and air chaos formed itself.
Into the void consciousness entered: who can declare it?

40

1. Adam, who was first, did not know:
whence came mother Eve.
2. Then there was not Turk nor Hindu:
no blood of the mother, no seed of the father.
3. Then there were no cows, no butchers:
who, pray, cried 'In the name of God'?
4. Then there was no race, no caste:
who made Hell and Paradise?
5. No one had knowledge of the mind's doctrines:
wisdom was lost, therefore they detailed two religions.
6. *Sakhi*:—Where there is union there are energies: with dissolution energies vanish.
To satisfy the taste of the tongue man has devised many inventions.

[1] The age of vice. [2] The Muslim creed.

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41

1. In a pool [1] of the sea the drops [2] are gathered :
   in each are the sun, moon and thirty-three *krores* of gods.
2. All are settled in the whirlpool[3] :
   they longed for happiness, but trouble did not leave them.
3. The secret of the trouble none has found :
   the world was distraught in diverse fashions.
4. Man is at once mad and wise :
   Rama dwells in his heart but he knows it not.
5. *Sakhi* :—The same is Hari, the same is Lord, the same are slaves of Hari.
   From those who know that Yama is not nor Yamini,[4] the maiden (Maya) departed, frustrated.

42

1. When I [5] was, there was no other :
   all were within me.
2. Tell me, O Rama, when came service of thee ;
   answer and make it plain to me, O Deva.
3. If I speak truth all will beat me :
   liar keeps company with liar.
4. A blind man says 'I see all' :
   he who has eye-sight beholds his face.
5. Thus I declare it, believe who will :
   whatever is in your mouth should be in your heart.
6. Kabir says, smiling : O brother all I say is a lie to thee.

43

1. The souls that kept firm trust in themselves :
   went down to hell and in hell abide.
2. Their coming and their going takes no time :
   Kal, the hunter, shoots them morning and evening.

[1] Prikirti.
[2] Atoms.
[3] Maya.
[4] Night.
[5] Sat Purusha.

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3. They read and expound the fourteen [1] arts :
but they gain no knowledge of their own dying.
4. Fear came upon the departing Jiva :
and he gave a false message to others.
5. He left the company of the Guru and is involved in disputings :
and seeks to bale out himself the stream of hell.
6. *Sakhi* :—Guru's enemies and the self-instructed, men or women,
must roam through eighty-four million births, so long as sun and moon exist.

44

1. You never kept the company and fellowship of *sants* :
thus with your own hand you have thrown away your life.
2. To-morrow you will not gain an abode like this :
you have not known the companionship of *sadhus*.
3. Now you will have your abode in hell :
because every day you remained in the company of the false.
4. *Sakhi* :—I have seen the departure of all, cries Kabir loudly.
If you would awake, awake : the robber is attacking in broad day light.

45

1. Hirnakush, Ravan, and Kans are gone :
Krishna and all the family of gods, men and *munis* are gone.
2. Brahma is gone, who did not know the mystery :
all the great ones are gone, who were wise.
3. None understood the story of Rama :
whether it was pure milk or all water.

[1] Four stages of life :—Student life ; married life ; life in the forest ; abandonment of the world. Three kinds of merit :—Merit stored up ; merit in action ; merit which has yet to operate. Three kinds of knowledge :—Knower ; known ; process of knowing. Four kinds of liberation :—to live in the heaven with God ; to be quite near to Him ; to have a similarity of form with Him ; complete absorption in Him.

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4. The path remained, but their breath failed them :
and their village is ruined on all ten sides.[1]
5. The world became to them as a net to the fish :
a boat of iron and loaded with stone.
6. They all row, but know not the secret :
yet they say, we reach the shore.
7. *Sakhi* :—As an earthworm in the mouth of a fish, a lizard in the mouth of a rat,
a musk-rat in the mouth of a snake ; so they lose their life.

46

1. The serpent-god will perish, Garur [2] waste in decay :
the deceitful and the truth-teller both will perish.
2. All will perish, whether they taught sin or deeds of merit :
whether they believe in Sagun [3] or in Nirgun.[4]
3. Fire, air and water and all the universe :
how far shall I name them ?
4. Vishnu's world will perish in a moment :
I see always the shadow of destruction.
5. *Sakhi* :—Maya took the form of a fish, and Yama[5] casts the angle :
when Hari, Har and Brahma could not escape, what then of gods, men and *munis* ?

47

1. Jara-Sindhu and Shishupal were slain :
Arjun of the thousand arms was killed by guile.
2. Ravan, the great deceiver, has vanished :
whose *Lanka* stood with golden walls.
3. Duryodhan was lost for his pride :
the secret of Pandu was not found.

[1] Ten doors of the body.
[2] A creature with the head and wings of a vulture and body of a man, the vehicle of Vishnu.
[3] With qualities.
[4] Without qualities.
[5] Death.

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4. Through Maya's influence all the kings are gone :
though music was played at their doors, great or less.
5. Six emperors passed away and entered into earth :
still not a single soul believed.
6. What more shall I say ? In unconsciousness all are gone :
'Conscious' and 'Unconscious' are the watchwords of a quarrel.
7. *Sakhi* :—This Maya, beguiler of the world, has pursued all the world with her beguilements.
Harishchandra for the sake of keeping faith was sold from house to house.

48

1. Through Manikpur[1] Kabir passed :
there he heard the fame of Shaik Taqqi.
2. At the place which is called Jaunpur :
and at Jhusi[2] I heard the names of many *pirs*.
3. There are written twenty-one Pirs :
they all were giving *Khutba*[3] in honour of the prophet.
4. When I heard the talk I could not refrain myself :
Seeing these graves, ye are gone astray.
5. The works of the Friend of God and of His Prophet :
followed by you in practice only, are become unlawful.
6. *Sakhi* : -O Shaikh Akardi and Shaikh Sakardi, listen to my words.
See the beginning and the end from age to age with open eyes.

49

1. O Darvesh,[4] give me knowledge of that house :
in what dress is the King ?
2. To what place does he march, and at what place does he halt ?
To what form dost thou make salutation ?
3. I ask thee, O Masalman :
is he robed in red or yellow or many-coloured garments ?

[1] Karamanakpur in the Fatehpur district.
[2] Opposite to the Allahabad Fort.
[3] Discourses.
[4] Muslim mendicant.

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4. O Qāzi,[1] what sort of deeds are thine ?
In every house thou orderest the slaughter of buffaloes.
5. Who has decreed the slaughter of goats and fowls ?
by whose order dost thou use thy knife ?
6. Thou knowest not pity, yet art thou called Pir[2] :
reading the verses thou teachest the world.
7. Says Kabir, One was called Sayed[3] :
himself misled he misleads the world.
8. *Sakhi* :—They fast all day : at night they slaughter the cow.
Here murder, there devotion : how can this please God ?

50

1. I have been speaking for four ages :
no one understands : they are engrossed with son and wife.
2. As fire comes out from the bamboo and burns the bamboo forest :
so by his own errors man is plunged into confusion.
3. As the elephant is caught in the elephant-trap :
and the buck by the lure of the doe.
4. As the wise cuts iron with iron :
so woman's secret is known only to woman.
5. *Sakhi* :—Man's love is toward woman and woman's love toward man.
But they who love the Purusha alone are few in all the world.

51

1. Brother, His name is indescribable :
how can one sing song of praise for Him ?
2. If one must speak, this is the outcome :
it is a traveller embarked upon a boat.
3. Can one say aught of rest or motion ?
he sits and yet he moves upon his way.

[1] Muslim judge.
[2] Muslim Saint.
[3] One descended from the Prophet Mohammed.

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4. If the countenance is there, there is no need of any manner of disguise.
Keep[1] the mind fixed and speak no word.

5. *Sakhi*:—When the body is all, the mind vanishes: when the mind is all, the body vanishes.
Let body and mind be ever one; then, O Kabir, that is the Swan.

52

1. That for which Shiva still suffered the pain of separation:
besmeared his body with ashes, and became Yogi—[2]

2. The serpent-god with his thousand mouths could not comprehend:
now the Husband expounds exactly.

3. He who will thus meditate upon me:
shall gain the vision in six months' space.

4. Though I show myself in this form or in that:
though I remain hidden, yet shall I manifest all my being.

5. *Sakhi*:—Kabir cries aloud, All are in one state.
None heeds my teaching: how shall they escape the net of error?

53

1. As *muni*, Mahadev found not the end:
with Uma he wasted his life.

2. Like him is there any Sidh or Sadhak?
How can the mind ever be at rest?

3. Long as the mind is in the body:
so long none can wake nor see.

4. Then only will you wake, when you quit your life:
when the end comes, the mind knows regret.

5. You have heard so much, but are near to death:
still the mind's disease does not leave you, brother.

[1] Literally when the mind is fixed none speaks.
[2] One who has liberated his soul from the material world.

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6. *Sakhi* :—Of all who came into the three worlds, not one desires to leave.
One[1] that is blind has devoured the world : all the world is sunk in despair.

54

1. Dead is Brahma, Shiva the lord of Kashi :
with them lies dead the immortal.[2]
2. In Mathura died Krishna the cowherd :
one by one died the ten *avatars*.[3]
3. One after one died the founders of devotions :
those who knew Him in qualities and without qualities.
4. *Sakhi* :—Nath Muchandar escaped not, nor Gorakh, Dattatriya nor Viyas.
Kabir cries aloud, All were caught in the noose of death.

55

1. Gone is Rama, gone too Lakshman :
not even Sita, peerless wife, could bear him company.
2. Korava goes in a moment of time :
gone too Bhoj who beautified Dharanagar.
3. Gone is Pandava and queen-like Kunti :
gone Sahadeva who founded wisdom and learning.
4. He who reared Lanka all of gold :
took nothing with him at the hour of departing.
5. Harishchandar, whose palace is built in the heavens :
is seen no more.
6. Such fools are men that they are ever collecting more :
mortal themselves they weep for the death of others.
7. Man does not think that he will die himself :
his desire is to get ten half-pence[4] more, and take and enjoy them.

[1] Mind.
[2] Vishnu.
[3] Ten incarnations of Vishnu :—Fish, tortoise, boar, lion, the dwarf, Parasurama, Rama, Krishna, Buddha, Kalki.
[4] Das taka.

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8. *Sakhi* :—Each has gone, his own deeds done : no one has followed with another.
Ravan has gone, his own deeds done ; and Dasharath Nath, his own.

56

1. Day after day they burn : who has found these burned ?
or they are buried, but none rose up again.
2. They do not bear them forth upon the shoulders : 'tis but mockery :
Tell me, pray, in what manner did they find release ?
3. They do misdeeds and boast their deeds are virtues :
they study the Vedas and expound them to the world.
4. *Sakhi* :—A husk is sown and naught results.
Says Kabir, O brothers, wake and consider.

57

1. One thread of action is in all the world :
it is declared before fifty *lakhs* of men.
2. Only those should read the arts and Vedas ;
of whose speaking of the word follows confirmation.
3. The word has reached the instructed in knowledge :
there too doubt was only deepened.
4. *Sakhi* :—You went in search of the Swan : behind is the limitless, the unfathomed.
Without understanding how can you know it ? False is your pride.

58

1. O son, render me my service :
to thee will I give the kingdom of the gods.
2. In an inaccessible fortress I will release thee :
come, listen to other teaching.
3. I will show thee creation and destruction :
thou shalt reign and delight in happiness.
4. Not a single hair will suffer pain :
and to-morrow there shall be no more birth

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5. Sins will vanish, an abode of bliss be won :
if sure obedience be given to Kabir.
6. *Sakhi* :—They alone are Sant and Sadhu, who obey my bidding :
They will see with open eyes the beginning and the end, creation and destruction.

59

1. By constant discipline of the breath the vessel was broken :
but the mind knows not who has robbed it.
2. One thief[1] has robbed the world :
but very few are they who know it.
3. In heaven, the realms below, in earth and waters :
one alone, Rama, watches over all.
4. *Sakhi* :—All are become as stone and are vanished, like an air-drawn picture :
The wealth, whereon they set their hearts, is become their foe.

60

1. Renounce honour, renounce boasting :
then the pride of your mind will be broken.
2. For those who steal and devour :
that plant will blossom again.
3. If one pursues riches and worldly honour :
that plant brings him again into the world.
4. *Sakhi* :—Give up lies, know them to be lies ; this world is all illusion.
For this cause do I speak, that you may find escape.

61

1. Those who give religious discourses :
rise early in the morning and utter lies.
2. Lies in the morning and lies in the evening :
lies have settled in their heart.
3. They do not know the mystery of Rama :
they have established a religion of Vedas and Puranas.

[1] Mind.

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4. They do not even follow the sayings of the Vedas:
The fire is blazing and is not quenched.
5. *Sakhi*:—Singing the praise of one without qualities, they have lost themselves.
The body of earth is mingled with earth, and air with air.

62

1. If thou thinkest the Maker distinguished castes:
birth is according to these penalties for deeds.
2. Born a Sudra you die a Sudra:
it is only in this world of illusion that you assume the sacred thread.
3. If birth from a Brahman mother makes you Brahman:
why did you not come by another way?
4. If birth from a Turk mother makes you Turk:
why were you not circumcised in the womb?
5. If you milk black and yellow cows together:
will you be able to distinguish their milk?
6. *Sakhi*:—O men, give up your pretence of great wisdom.
Says Kabir, Recite the name of the Bow-holder.[1]

63

1. He who held that shapes are many but caste one:
did not recognise the four castes.
2. They perished who did not recognise the creator:[2]
they perished who gave their mind to others.
3. They perished who prated of the Vedas;
they read the Vedas, but did not know their secret.
4. As the clear sky, so no eye can see Him:
when He was manifested, naught of Him was understood.
5. *Sakhi*:—He makes all dance in varied dances: He dances in the likeness of a rope dancer.
The immortal dwells in every body: O Shaikh Taqqi. hear.

[1] Rama. [2] The Lord.

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64

1. In this body I taught the means whereby the ruby is attained:
   in many ways the mind was perverted.
2. If I explain this a hundred times,
   still they will not forsake their prejudice.
3. The man who rests upon the saying of the Sant:
   gains the nine[1] *niddhi* and perfection.
4. Devotion dwells ever in the heart of him:
   who tests all things on the touchstone of Rama.
5. He who goes elsewhere to test:
   is mad and makes his madness madder.
6. *Sakhi*:—For this cause the noose of death has fallen on thee: take thought then for thyself.
   Where a *sant* is, thither the *sant* repairs, and the mean keeps company with the mean.

65

1. Tell out your good and your bad qualities:
   you will meet misfortune if you do not consider this.
2. O soul, thou hast found great trouble:
   without water what peace has the fish?
3. Though the *chatrik*[2] has water all around him:
   if the cloud yields no rain he goes unsatisfied.
4. So one disguised plays many parts and stays his hope on the ocean of existence:
   with water all round the *chatrik* is still athirst.
5. The name of Rama is the true essence:
   all else in this world is false.
6. Hari is a flame and you a moth:
   Yama has made his abode with the soul.
7. As if one has found treasure in a dream:
   it is not in the heart: how then can he hide it safely?
8. It is not in the heart, yet he cannot bear to renounce it:
   this coveting is vain, but they know it not.

[1] See Ramaini 9, note 4.
[2] The pied cuckoo: it is said that it lives on rain drops.

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9. The saying of the Smriti they did not believe:
their knowledge is deceitful, like a goat gnawing a tree.
10. The movement in the world is the soul's foolishness:
this is the cause that none sees to the end.
11. *Sakhi*:—Through blindness none has rest: not one considers:
not knowing the *bhakti* of Hari, the whole world is drowned and dead.

66

1. He to me is a beloved friend:
who leads into right paths those who have lost the road.
2. The wise remains ever on the right path:
and in his search he goes not astray.
3. He is false, who renounces the son[1]:
by the mercy of the Guru one learns of Rama.
4. In the world men are oft deluded;
seeing riches and sons, they grow proud.
5. *Sahhi*:—When the mind took but one step forward, forthwith the shrine was lighted.
They are dead, were dead while yet they lived: they are safe who deserved salvation.

67

1. Twisting your body is not devotion:
men put many antic dispositions on.
2. I take no pleasure in a forced obedience:
when in his heart one knows me not.
3. With one thing on their tongue, another in their heart:
these have not known me even in dreams.
4. Sorrow is their lot, now in this world:
if thou wouldst wake, then keep aloof.
5. Men who speak ill of the Guru:
will be born as swine and dogs.
6. *Sakhi*:—Through eighty-four millions of created beings they will wander and wander, suffering pain.
Says Kabir, Those who know Rama, they alone are dear to me.

[1] Guru.

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68

1. Parted from Him they lived without a protector :
plunged in the dense forest they find no path.
2. All he knows he borrows from the Vedas :
but when he really understands he counts it worthless.
3. Those who know the sport of the Dancer :[1]
recognise the gods as of like nature.
4. He then sports within all bodies :
there is none other of whom to take account.
5. Good or bad, whatever chance befall :
man must gain its fulfilment.
6. *Sakhi* :—He whom the arrow pierces, knows the pain.
When struck he seeks not escape : he looks to Kabir as the ocean of bliss.

69

1. O brother, never have I seen Yogi like this :
puffed up with pride he walks, caring for nothing.
2. He teaches the religion of Mahadeva :
and therefore is called a great Mahant.[2]
3. In market and street he sits in the posture of a Yogi :
he is an imperfect Siddh, a lover of Maya.
4. When did Dattatriya attack his enemies :
when did Shukdeva lay a cannon ?
5. When did Narad fire a gun :
or Viyasdeva wind a horn ?
6. They who fight are of little wisdom :
shall I call such ascetics or bowmen ?
7. They have renounced the world, yet coveting rules their mind :
they wear gold and disgrace their order.
8. They gather horses and mares :
they acquire villages and go like millionaires.
9. *Sakhi* :—A beautiful maiden is not fitting in the company of Sanaka and his kind.
He who carries a blackened vessel will one day be fouled.

[1] Maya. [2] A great devotee.

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70

1. O brother, to whom shall I say ought :
   even while I speak, the essence is dissipated.
2. By continual speaking defects are multiplied :
   speak words which will give thought.
3. If you meet a *sant*, speak two words with him :
   if you meet the profane, then remain dumb.
4. *Sakhi* :—To speak with a Pandit is full of profit : speech with a fool is mere babble.
   Says Kabir, The half-filled vessel swings aimlessly : if it be full, it speaks with understanding.

71

1. He who considers sorrow and delight to be equal :
   his state not even Indra knows.
2. Some shave men's locks and hang the black cord on their necks :
   and pride themselves on the practice of Yoga. [1]
3. What credit is there in causing your seat to fly ?
   crow and kite also circle in the air.
4. Paradise and hell are alike :
   kingdom and throne the Sant counts but a ruin.
5. The fire of hell, the cool fragrance of sandal to him are one :
   to him the madman is as the wise.
6. Pottage and clove to him are one :
   he leaves sugar and eats ashes.
7. *Sakhi* :—By making distinction and distinction wisdom, strength and mind are wasted.
   When the two have become one, to which shall I then show preference ?

[1] A method of freeing the soul from the material world. To attain it certain postures of body must be practised ; these will develop the habit of concentration, and ultimately the liberation of the soul.

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72

1. One woman[1] has come into the world :
   who has neither mother nor father.
2. She has not feet, nor head, nor life, nor form :
   all the world is wandering in her.
3. All the seven[2] days she has power :
   on learned and unlearned ; a tale of wonder.
4. All pay her worship :
   both learned and unlearned ; a mighty wonder.

73

1. I have seen a woman[3] walking :
   the pitcher[4] below, the water-carrier above.
2. She was passing on along the highway :
   the bed[2] was resting upon the sleeper[5].
3. Dying of cold yet she spares the quilt[4] :,
   she knows not her husband[6] : the wife is demented.
4. Evening and morning she lights the lamp :
   leaving her husband she dotes upon a lover.[5]
5. Night and day she is inebriated with love of him :
   to her own husband she speaks not truth.
6. She left her husband, while he slept, and went
   now to whom shall I make plain this trouble ?
7. *Sakhi* ;—One may not uncover his own thigh, nor tell
   the tale of his own shame,
   Either it is known to my mind or my *bhaktas* sing it.

74

1. Then[7] was neither subtle, gross, nor earthly body :
   for Him no sorrow and no Maya.
2. The lotus leaf is on the ripple :
   they are together, yet this cleaves not to that.

[1] Maya.
[2] It subdues mind, Jiva, and five senses.
[3] Thought, intelligence.
[4] Body.
[5] Mind.
[6] The Lord.
[7] When the mind was in its original state.

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3. Desire, like dew, was on each egg :
yet no one says the eggs are separate.
4. Bodiless, they conceived of Him as embodied,
reciting the name of Rama, spirit was born.
5. The scriptures say that all is water :
in the mind of various races names arise.
6. Where cattle, insects, crocodiles rot :
of this same water all things drink.
7. If one escapes out of this noose :
he will not seek out a path again.
8. *Sakhi* :—This world is bound in error : no one considers :
knowing not the *bhakti* of Hari, all the world is drowned and dead.

75

1. Cleave to the side of that master :
so ending the two troubles you will find your support.
2. He was not born in the family of Dasarath :
He did not lay waste the King of Lanka.
3. He did not come in the womb of Devaki :
Jasoda did not fondle Him in her lap.
4. He did not live on the earth for its destruction :
He did not enter the world below to deceive Bali.
5. He did not fight with king Bali :
He did not strike down and slay Hirnakush.
6. He did not assume on earth the form of the boar :
nor by slaying the Kshattris rid the earth of Kshattris.
7. He did not hold the Govardhan hill upon his hand :
He did not roam the forest in company with cowherds
8. He is not Gandak, Salig Ram,[1] nor stone :
He did not swim the river in the form of fish or tortoise.
9. He did not quit the body in Dwaravati :
His body was not buried in Jagannath.

[1] A spiral fossil shell resembling the conch of Vishnu, and accepted as a symbol of him. It is found in the bed of the Gandak river, a tributory of the Ganges.

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10. *Sakhi* :—Loudly Kabir proclaims--Do not forget that Path.
That of which you form your fancies, is neither subtle nor material form.

7

1. Maya and Desire are troubles of the world :
but no one thinks so of this.
2. Maya and Desire are a troublous noose :
he who escapes therefrom is a true worshipper.
3. He who, taking Rama's name, lays hold upon the raft
will safely float to shore across the world.
4. *Sakhi* :—The name of Rama is exceeding precious ; I have no concern with others.
From beginning to end, from age to age, in the name of Rama alone I fight.

77

1. There is but one Kal[1] in all the world :
there is but one Name beloved of all.
2. One cannot name It as male or female :
It has entered into all forms in the world.
3. None can say whether It has form or no form :
light or heavy, there is no weighing It.
4. There is neither hunger nor thirst, neither sunshine nor shade :
Free from pain and pleasure, yet It remains in them.
5. *Sakhi* :—Boundless, supreme, a form of many colours; innumerate.
Loudly Kabir proclaims--Call Him wonderful.

78

1. In his human birth man has lost his way in the world :
many are they that claim a share in this body.
2. Father and mother say 'He is our son' :
for their own advantage did they nurture him.
3. The wife says 'He is my husband' :
like a tigress would she devour him.

[1] Kal here stands for Brahma.

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4. Children and kinsmen watch expectant:
like jackals with open mouth.
5 Crows and vultures are ever thinking of his death:
swine and dogs lie in wait in his road.
6. The fire says, 'I shall consume this body':
the water says, 'I shall carry it off while it yet burns.'
7. The earth says, 'It will be mingled in me':
the air says, 'I shall whirl it away as dust.'
8. The fool who says this house is my house,
he is thy bitterest enemy that confronts thee.
9. How knowest thou this body to be thine?
In the form of desires thou art lost in ignorance.
10. *Sakkhi*:—So many are the claimants for this body:
through all your life you suffer.
Madman, you do not wake, but mutter always 'mine,' 'mine.'

79

1. Increase (desires), they grow: decrease them, they dwindle:
our testing is approved; that tested by others proves counterfeit.
2. What more shall I speak? See how much I have said:
I would say more, if it carried some weight.
3. I cannot refrain from speaking:
but dogs devour the soul still separate from God.
4. Age after age they are eaten and eaten; still none awakes:
loudly Kabir proclaims, Souls pass away unawakened.

80

1. Many bold ventures did the soul make:
but none met the Lord, not even in dream.
2. He did not separate by testing sound from counterfeit:
seeking for profit, he but lost his capital.
3. It was not known whether the rope was strong:
stout or flimsy, all proved useless.
4. Kabir says, Whom will you blame,
when you go hence with hopes thin and broken?

[1] False teachers.

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81

1. O brothers, hear the story of the gods:
   Brahma ravished his daughter.
2. That which you have heard of Mandodri and Tara:
   in their house an elder brother was their husband.
3. Surpit deceived Ahalya:
   the moon carried off the wife of the Guru of the gods.
4. Says Kabir, By reciting the praises of Hari
   Kunti gave birth to Karan when yet a virgin.

82

1. Maya planted a tree of happiness in the world:
   none understood it was but worldly pleasure.
2. The tree has six[1] branches, its leaves are four ages:
   it bears two fruits, sin and virtuous deeds.
3. They have countless tastes past all describing:
   they display varied scenes that are therein.
4. They like a dancer have decked themselves for playing:
   whoever plays himself will see the play.
5. The luckless Jiva fascinated with desire:
   could not see the mystery: he saw not Siva, Shakti and Brinch.[2]
6. *Sakhi*:—Of all who passed within the curtain, no one understood the word.
   Those who understood escaped: all others suffer loss.

83

1. He is Kshatriya who fulfils the Kshatri's *dharma*:
   he will obtain the merits of his deeds and one-fourth besides.
2. O Abadho, to whom the Guru revealed wisdom:
   his mind carried him thither.
3. He is the Kshatriya who fights within his own house (body):
   slays the five (senses), and knows there is but One.
4. Who destroys a life that he may support a life:
   destroys his birth as man with his eyes open.
5. If one can strike and wound that mark (the Mind):
   fight there, where stands the self-crowned king.

[1] Six Darshanas. [2] Brahma.

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6. *Sakhi* :—The self-crowned dies, the true soul will not die.
Without the love of Rama—in the void, the all—they have lost themselves.

84

1. O soul, save thyself from the pain :
which pervades the whole world.
2. All are in the bondage of Maya and Desire :
to gain a little profit they lose their capital.
3. Saying 'mine' and 'thine,' all have lost themselves :
and slept even from their mother's womb.
4. The soul plays in many forms in various garbs :
men like bees are swept away.
5. After birth and death it comes again into a body :
they find no shred of peace, even in dream.
6. They suffer all trouble misery and pain :
they found not that which can quench the burning.
7. The whole world burns in this 'mine' and 'thine' :
a life accursed, the world a lie.
8. False desire has fastened upon all :
escape one, yet are there many more to come.
9. Of all who securely sought to guard their goods :
though wise, not one of them was saved.
10. *Sakhi* :—No one awakes of himself ; and if I speak they are wrath.
Says Kabir, They awake but in dream : this is neither being nor not-being.

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SHABDAS

1

1. O Sants, *bhakti* was established by the True Guru.
   Of one[1] woman two[2] men were born: solve it, learned Pandit.
2. Cleaving the rock[3] one Ganga[4] issued forth, and everywhere was water, water alone.
   In that water two mountains[3] were covered: the river[1] was swallowed[5] up in the flood.[6]
3. A fly[1] flew and settled on a tree[6]: it uttered but one word.
   The fly has no male, and conceived without seed.
4. The woman[1] has devoured all men: from her He (Sat-Purush) alone was free.
   Says Kabir, He who now understands is Guru, and I his *chela*.

2

1. O Sants, when waking, sleep.
   Such Kal will not devour, nor troubles hem them round: the body will not waste.
2. In contrary wise Ganga[7] sucks[6] up the ocean:[8] the moon[7] swallows the sun.[8]
   A sick[7] man destroys the influence of the nine planets,[9] the sun's orb[7] shines in water.[10]
3. Without feet they range in all directions, and without eyes survey the world.
   In contrary wise the she-goat[11] devours the lion[9]: let who can solve the marvel.

[1] Maya.
[2] Brahma and Jiva.
[3] Mind.
[4] Scriptures.
[5] Destruction.
[6] World.
[7] Soul.
[8] Supreme being.
[9] Maya and Kal.
[10] The ocean of the world.
[11] Jiva.

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4. Upside[1] down the pitcher does not fill with water: but upright the vessel fills.
For one object men have tried this way and that: only by the Guru's gift will they cross safely.

5. Sitting in their cave[2] they see the whole world: outside it they understand nothing.
In contrary wise the arrow strikes the archer[3]: let the brave understand.

6. They who call themselves singers[1] sing not: the dumb[2] are ever singing.
They see the scene to be jugglers playing, and deepen their love for the secret of secrets.

7. Discussions and controversy, be they what they may, are but an unmeaning tale.
In contrary wise the earth[4] transfixes the heaven.[5] This is the word of the Purusha.

8. Without cup[6] the Amrit is drunk: the river keeps its waters full.
Says Kabir, They live from age to age, who drink the unmixed juice of Rama.

3

1. O Sants, within the house there is great quarrelling.
Night and day there stand up to wrangle five sons[6] and one woman.[7]

2. They all demand food of different kinds: all five are selfish.
None pays attention to another's warning: each is set on his own satisfaction.

3. He who removes the defects of folly and brings these sons under control,
Says Kabir, he is my friend, whoever settles this wrangle in the house.

[1] Entrapped in this world.
[2] Within their heart.
[3] Maya and Kal.
[4] Soul.
[5] Body.
[6] Desire; anger; covetousness; infatuated love; pride.
[7] Foolish understanding.

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4

1. O Sants, behold, the world is mad.

If I speak the truth, they rush to beat me: the world believes in falsehood.

2. I have seen observers of all rites, performers of all duties: at early dawn they bathe.

Then they slay souls and worship stones: knowledge in them there is none.

3. I have seen many Pirs and Aulias: they read the Book, the Quran.

They initiate disciples and give instruction in such knowledge as they have.

4. They sit them down full of vanity and in their mind is vain glory.

They worship brass and stone and are lost in the pride of their pilgrimages.

5. They wear the beads and the cap and plume themselves on *tilak* and markings.

They are given up to the singing of Sakhis and Shabdas; but have no knowledge of the soul.

6. The Hindu says "Rama is my beloved:" the Turk "Rahman is mine."

They have lost their lives ever quarrelling one with another: none understand the secret.

7. From house to house they go to mutter Mantras and vaunt themselves of this honour.

Thus Guru and disciples all are drowned together: and at the end they grieve.

8. Says Kabir, Hear, O Sants, these are all deluded in error.

However long I speak they do not heed: one sluggard follows after another.

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5

1. O Sants, there has come to pass a mighty wonder.
   If I tell it, who will believe?
2. There is but one male[1], but one female.[2] Consider this well.
   From one[3] egg were all eighty-four millions: the world is deluded in error.
3. One woman[4] has spread her net: fear came on all the world.
   By searching none has found the end: nor Brahma, nor Vishnu, nor Mahesha.
4. Having a serpent-noose[5] within her, she has plundered and devoured all the world.
   Without the sword of wisdom[6] fights the whole world: none could seize her.
5. She is herself root, flower and orchard: she herself plucks and eats.
   Says Kabir, They alone are saved whom the Guru has awakened.

6

1. O Sants, there came to pass a mighty wonder. The son[7] took his mother[4] to wife.
2. The daughter[4] was infatuated with her father[8]; and yet remained virgin.
   Leaving her husband[9] she has wedded her father-in-law;[9] why have you not understood?
3. With her brother[10] she has gone to the house of her father-in-law[9], and became rival to her mother-in-law.[11]
   Husband's sister[4] and brother's wife[12] have plotted together: why did you abuse my name?
4. She did not come with the father-in-law[9] of her son: yet easily became mistress of the house.
   Says Kabir, Hear, O Sants; one born as man became a woman.

[1] Purusha. [2] Prakriti. [3] Brahma [4] Maya. [5] Elements of three qualities. [6] Guru's teachings. [7] Jiva. [8] Brahma. [9] Mind. [10] Pride. [11] Adi Maya. [12] Scriptures.

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7

1. O Sants, if I speak, who will believe me? Whatever lie is spoken, is taken as truth.
2. The flawless, priceless gem[1] is gleaming: but there is neither purchaser nor owner.
   It glitters and gleams in brilliance on every side: and its splendour pervades the world.
3. Such was the goodness of the Guru that He alone made visible the unqualified and invisible.
   In *samadhi* enlightenment[2] awakes and the vision of the Divine is given.
4. Look where I will, there, there is He: the diamond of the mind is flawed.
   This teaching of the Eternal Essence I gained through the Guru: this is the lesson of Kabir.

8

1. O Sants, that which comes and goes, is Maya.
   The Protector, on him Kal has no hold: He has not gone, nor has He come.
2. What motive had He to become Fish or Tortoise? He did not slay Sankha Sur.
   He is merciful and knows no enmity: tell me, whom has he slain?
3. The Creator is not styled the Boar: nor did He bear the earth as a burden.
   These are not the works of the Lord: the world speaks falsehood.
4. One who came forth cleaving the pillar, all believe on him.
   But he who tore the belly of Hirnakush with his nails, he is not the Creator.
5. In the form of a dwarf he did not tempt Bali: that which tempts is Maya.
   For lack of understanding the whole world is bewildered: Maya has deluded the world.

[1] The essence of God not contracted or disfigured by the material world.

[2] *Unmuni*, the state of absolute union with God in which personality disappears.

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6. Parasu Ram did not kill the Kshattri: Maya worked this deceit.
   Those who found not the devotion and the secret of the Sat-Guru, gave their lives for naught.
7. The Maker of all did not wed Sita: nor build a bridge of stone across the sea.
   This Raghunath they serve: but he who serves him is but blind.
8. With Gopis and Gwalas He did not come to Gokul: the Creator did not slay Kansa.
   The Lord is merciful to all. No victory, no defeat is His.
9. The Creator is not Budha: He did not slay the demons.
   Having no knowledge of the Creator, all are astray. Maya has destroyed the world.
10. The Creator did not become Kalanki: He did not wound the Kalingha.
    These are all deceits of Maya: the pious, the devotees, all are astray.
11. The ten incarnate deities are Maya: but are worshipped as Creator.
    Says Kabir, Hear, O Sants; that which is born and dies is but second.

९

1. O Sants, when I speak, the world beats me.
   If I hold my peace, what then? No one considers the word.
2. The son[1] took birth first: the father[2] was born afterwards.
   Father and son have the same mother[3]: who can solve this wonder.
3. The rat[4] is installed as king with royal *tilak*: the snake[5] is his minister at his right hand.
   The wretched dog[6] is seneschal, the cat[7] is servant in the palace.

[1] Jiva.
[2] Brahma.
[3] Maya.
[4] Mind.
[5] Pride.
[6] Consciousness.
[7] Wisdom.

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4. The black crow blackened[1] paper before him: the bullock[2] was made Court clerk.
   Says Kabir, Listen O Sants; the buffalo[3] is set to administer justice.

10

1. O Sants, I have seen the way of both.
   Hindus and Turks heed no warning: to all the taste of their desires is sweet.
2. Hindus keep fast on Ekadasi[4] and taste only *singharas*[5] and milk.
   They abstain from grain, but do not check the mind's desire: next day they eat the flesh of beasts.
3. Turks keep fast and hours of prayer: they cry aloud on the name of God.
   How will they find Paradise? When evening comes they slaughter fowls.
4. Hindu and Turk, each has renounced his mercy in his heart
   One kills by *halal*[6], one kills by *jhatka*[7]: but fire is kindled in both their houses.
5. For Hindu and for Turk there is one path, so the Sat-Guru has taught.
   Says Kabir, Listen O Sants: cry 'Rama' cry 'Khuda': it is one.

11

1. O Sants, the Pandas are skilful butchers.
   They slay a goat and rush upon a buffalo: they have no pity in their hearts.

[1] Vedas and other scriptures.

[2] Those who instruct in ceremonial laws.

[3] Guru who initiates.

[4] The 11th day of each half of the month is observed by the Hindus generally, and especially by Vaishnavas, as a solemn fast.

[5] The water chestnut.

[6] Muslims, when they slaughter an animal for meat or sacrifice, before killing the victim repeat a special formula that is called 'Halal.'

[7] The Hindu way is to slaughter by a sudden jerk, and only such meat is lawful for sacrifice. This method of killing is called 'Jhatka.'

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2. Having bathed and set the *tilak*[1] on their forehead they sit, and with varied ceremonies make men pay worship to the goddess.
They kill a soul and destroy it in a moment: and make a river of blood to flow.
3. Most pious and of noble lineage are they styled, and demand high honour in assemblies.
All ask to be initiated by them. It moves me to laughter, brothers.
4. They deliver lectures on remission of sins; but make men do shameful deeds.
Both alike I saw drowned: Yama has dragged them down by their hands.
5. Those who slaughter cows are called Turk: are these not of less account than they?
Says Kabir, Hear, O Sants: the Brahmans of this Kali Yug are base.

12

1. O Sants, men are intoxicated with varied religions.
They drink the cup of Love's immortal juice, and are intoxicated in the company of the holy.
2. They control their lower and upper breath as in a still: and the fire of Brahma is kindled.
In the centre it is closed: the dirt of Karma is skimmed: the juice is distilled.
3. Gorakh, Datta, Vasishta, Vyasa the poet, Narad, Shukmuni, collect it.
Shambhu and Sanak with his company are seated in the assembly: there the brimming cup passes.
4. Ambarisha, Yagya, Janaka, Jarha, and the serpent-god with his thousand mouths, drink of it.
How shall I recount them from beginning to end. In season, out of season, they are drunk with it.
5. Dhruva, Prahlada, Vibhishana are drunk, drunken therewith the wife of Siva.
Brahma, the unconditioned, was drunken in Brindaban: still its influence is on him.

[1] A sectarial mark made with coloured eye-earth, sandalwood and unguents upon the forehead between the eye-brows.

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6. Gods men, Munis, Yatis, Walis; whoever drank, he knew.
   Says Kabir: 'Tis like a dumb man's sugar: how can he explain its taste?

13

1. O Rama, thy Maya makes great confusion.
   No one understands her nature and her secret: she makes gods, men and munis to dance.
2. O cotton tree, of what advantage are thy spreading branches? What of thy beautiful flowers?
   Many parrots have settled on thy branches: but when they tasted the cotton they flew.
3. O palm-tree, of what use is thy stately height? None gets fruit of thee.
   When the summer season comes, thy shade is of no use at all.
4. Their own cleverness they teach to others, the wisdom of gold and women.
   Says Kabir, Hear, O Sants; at the feet of Rama do service.

14

1. For him who knows not Rama, the knot of doubt is not untied: hence again and again Yama seizes and plunders.
2. Being born mean, you call yourselves high born, ye Yogis and Sannyasis.
   Wise, learned, heroes, poets, benefactors: but none has dispelled this system.
3. All read Smriti and Vedas and Purana: none have vision of the Inward Light.
   How can iron become gold, unless it be touched with the *paras*[1]?
4. Those who did not reach the shore when living, how can they cross when dead, who did not cross when living?
   On whatsoever one fixes his faith when living, there he rests when dead.

Philosopher's stone, which, according to Hindu legends, immediately converts into gold any metal it touches.

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5. Whatever one did, whether wisdom or unwisdom, that he considers right.
   Says Kabir, What use is it to speak to him who goes astray with open eyes.

15

1. Knowing not Rama, they went to weave: the weaver[1] left the house and went away.
2. Of nine[2] yards, of ten[3] yards, aye nineteen yards, he spread the warp[4].
   Seven[5] threads, nine[6] spaces, and a width[7] of seventy-two besides.
3. The cloth's length cannot be measured in yards. Two-and-a-half seer are sold for a *paisa*.
   It is neither above nor below one *rati* in weight: the housewife[8] holds it fast.
4. Ever restless, she[9] wrangles with her husband[2] and demands for herself threefold[10].
   Should the warp get wet, it is of no use: the weaver leaves it in anger.
5. Says Kabir, Hear, O Sants; renounce the spreading mirage of him who made this visible world.
   Repeat the name of Rama, thou madman; the ocean of existence is hard to cross.

16

1. He[10] who knows not Rama, plays on a drum with holes: without hands and feet the dance goes on.
2. Without hands is the music made, without ears is it heard, without ears are the hearers.
   The city is without inhabitant: the assembly without occasion. O men and munis, understand.

[1] Jiva.
[2] Buddhi, Ahankar, Man, Shabd, Suprosh, Rup, Ras, Gandh, Atma.
[3] Five Karam Indris and five Gyan Indris.
[4] Body.
[5] Akash, Wayo, Tej, Jal, Prithwi, Ahankar and Buddhi.
[6] Nine doors.
[7] 72 Arteries.
[8] Maya.
[9] Three rights—one as a wife, one as a mother, one as a dower.
[10] The whole of this Shabda refers to Nirgun Brahma.

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3. Enjoyment without senses, tasse without tongue, immortality without body.

There the thief penetrates the house while men wake: though the husband is in it, the house is empty.

4. Shoots without seed, tree without trunk, fruits ripe without blossom.

The barren womb gives birth to a child: without feet the tree is climbed.

5. Ink without inkpot, pen without paper, learning without letters:

Without Samadhi enlightenment, without wisdom wise. Says Kabir, So is the Sant.

17

1. One sings of Rama and teaches others: but knowing not Hari his mind is restless.

2. By whose mouth the Veda and Gayatri are recited, on his words the world would fain pass over.

He, at whose feet the world falls every morning, that Brahman himself takes life.

3. High-born himself, he eats in the houses of the low, and by doing loathsome works he fills his belly.

On the eclipse and the Amawas[1] he acts the beggar; with a lamp in his hand he falls into the well.

4. He knows not how to fast on Ekadasi, and in his heart he cherishes the love of evil spirits.

Refusing camphor he knots poison in his belt, losing all wisdom he wanders as a fool.

5. He troubles the honest and cherishes thieves: he speaks ill of saintly men.

Says Kabir, These lives, the slaves of appetite, fall into hell.

[1] The last day of the dark fortnight.

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18

1. The qualities of Rama are matchless, matchless, matchless. How can the foolish understand? Let the man of understanding ponder it.
2. Many like Rama Chandra practised penances, wh did good to this world.
   Many like Krishna bore flutes; they too did not find the end.
3. Many wore the forms of Fish, Tortoise and Boar, or took the name of Dwarf.
   Many were as Buddha the Spotless; they too did not find the end.
4. Many Sidh, Sadhak and Sannyasis, who made their home in the forest;
   Many munis and men like Gorakh: they too did not find the end.
5. Of Him, whose nature was not known to Brahma, whom Shiva and Sanak's company failed to find—
   How canst thou, O man, know the qualities of Him? Kabir cries aloud.

19

1. O man, now at this time recite the name of Rama: and understand the story past all telling.
   Those, whose mind is toward Hari, wake night and morning.
2. The witch[1] has settled on the branch, the dog[2] is tied, the lion[3] watches in the forest.[4]
   Five families are at war together: much discordant music[6] sounds.
3. Like deer and stags doubt is driven in the forest[6]: the hunter[7] fixes his arrow.
   The jungle[4] takes fire and the whole forest is consumed: the fish[7] is hunting there for prey.
4. Kabir says, Hear, O Sants; who expounds this song, Who sings this song with understanding, saves himself and saves others.

[1] Maya. [2] Worldly pleasures. [3] Kal. [4] The world.
[5] Desire., anger, covetousness, infatuated love, pride.
[6] Vedas, Smriti, Puranas. [7] Jiva.

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20

1. Will any lover of Rama drink his wine ? If one drinks he will live in bliss :
2. The fruit is Amrit, without core or rind : the parrot drinks its juice.
   It does not ooze nor strain nor make the body wet : the bee, its servant, haunts it
3. The Vedas are a tree rich in sap : it bears four fruits[1] : three are thereon.
   One[2] is far off and is desired by all : by striving and striving some obtain it.
4. Spring has passed, the season of summer has come : the tree[3] will not blossom again :
   Kabir says, The Lord is the ocean of bliss : who gains Rama, he finds happiness.

21

1. Thou didst not cleave to Rama : what sin has fastened on thee ? In death what wilt thou do, O unfortunate ?
2. Some go on pilgrimage, some shave their heads : others make discourses on Pakhandas, illusion and *mantras*.
3. Reading the sciences and Vedas they are swollen with pride : at the end they fill their mouth with ashes.
4. In grief and happiness he nourishes his family ; but at the time of death he must bear his pain alone.
5. Kabir says, This iron age is base : that which is in the vessel will come out of the spout.

22

1. O Abadhu[4], give up the expanse wherein mind ranges. Hold fast the state that gives security, exalted above Par-Brahma.
2. There was no Mahadeva, no Mohammad. neither Krishna nor Karim :
   There was neither Adam nor Brahma, neither sunshine nor shadow.

[1] Dharam, Arth, Kam, Moksh. [2] Moksh. [3] Vedas.
[4] Without wisdom.

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3. There were no eighty thousand prophets, nor eighty-eight thousand munis; neither moon, nor sun nor stars. Neither was there Fish nor Tortoise.

4. There was no Veda, Book, nor Smriti: neither sin nor virtues.

There was neither call to prayer nor Muslim creed: neither Rama nor Khuda,

5 There was in the mind neither beginning, end, nor midway: neither fire, wind, nor water.

There were no eighty-four millions of living creatures: nor Sakhis, Shabdas, nor Banis.

6. Kabir says, Listen, O Abadhu; think beyond all these.

Whence was manifested Purana Brahm? and who created Karma?

23

1. O Abadhu[1], the doings of the Almighty are matchless.

He exalts the pauper to be king: and he makes of the sovereign a beggar.

2. The clove tree may bear no fruit and the sandal tree no blossoms.

The fish may range like a hunter in the forest and the lion float in the ocean.

3. The castor tree may become the sandal and spread its fragrance on every side.

A blind man may see as a play the doings of the three worlds of the Brahmand.

4. A cripple may leap over Meru and Sumeru mountains, and one who has attained release be sent to roam in the three worlds.

The dumb may expound wisdom and knowledge, and reveal speech ineffable.

5. The sky may be bound and banished to the realm below, and Sheshnag rule in heaven.

Kabir says, Rama is king; whatever he does is fitting.

[1] Without wisdom.

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24

1. O Abadhu, that Yogi is my Guru, who will expound this song.
2. There stands a tree[1], but without roots: fruit it bears, but without blossom.
   It has neither branches nor leaves, it raises its head to the eight heavens.
3. Leaves without root, hands without body: without tongue it sings praise.
   The singer has no form nor outline: the true Guru, he will make it plain.
4. To search out the path of fish or kite; Kabir says, these both are hard
   I am a sacrifice to that blest Being who is infinite and boundless.

25

1. O Abadhu, that Lord [1] is drunken with the elements of the world. The instruments [2] are dancing, and the wedding guests[3] make the music.
2. The bridegroom [1] is set upon the head of the crown.[4] It is beyond all describing.
   The bridegroom's father [5] is fed by the *charans* [6] at the bridal awning. [7]
   The son[1] marries his own mother. [8]
3. The bride [8] is daubed with plaster and the bride's [9] seat set upon her: and the song of good omen [10] sung till morning.
   The rice [11] ate up the wedding guests: how happy are omens of good fortune.
4. When their hands were joined, the world was fashioned and Surti entered Shuk Muni.
   Kabir says, Hear, O Sants, and, O wise Pandit, understand.

[1] Mind.
[2] Vedas and other scriptures.
[3] Budhi, Chit Ahankar.
[4] Ceremonial laws.
[5] Brahma.
[6] Priests.
[7] The seat of the heart.
[8] Maya.
[9] Body.
[10] To be absorbed in Maya.
[11] Desires.

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26

1. Hardly a friend have I at all : what more shall I say, O brother ;
   He alone is so who perfects his devotion, and as Rama has set him. there remains.
2. Sitting on the air, studying Yoga, Vedas, rites and astrology, they are demented :
   Six Darshanas, ninety-six Pakhandas ; none understood this trickery.
3. They wandered about through all the world, but the mind did not find rest :
   They would fain lift the world, but the mind never found rest in mind.
4. Kabir says, The hope of the Yogi and the Jangam is withered :
   If they repeat, like the chatrik, the name of Rama, their abode in *bhakti* is sure.

27

1. O brother,[1] it is a wondrous form, a marvellous story. If it be told, who will believe ?
   Wherever, wherever one looks, there there is He the same. He is found in every vessel.
2. Happiness without wealth, misery without poverty, peaceful rest without sleep :
   Light without flame, lover without form, streaming tears without eyes.
3. Knowledge without error, perception without mind, of many forms though formless :
   Thought without abstraction, pleasure without sporting, such is the picture unique.
4. Kabir says, This world is without jewel[2] : see and consider carefully.
   Renounce all gain, coveting, and kinsmen : worship the Bearer of the bow.

[1] This Shabda means that the God is outside of this illusory world.
[2] God.

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28

1. O brother, Brahma has given a cow:[1] the burden of it has become unbearable.
   She drinks the water that nine women[2] draw: still her thirst is not quenched.
2. She was kept in seventy-two chambers, and within a strong locked door.
   To a driven peg she was bound fast with a rope: but she broke it and escaped.
3. O brother, four trees[3], their six branches[4] and eighteen leaves,[5]
   All these the cow has eaten up and still she is not satisfied.
4. These seven[6] (*chakkar*) are its seven *awaran*,[7] nine[8] and fourteen[9] (loks). All these the cow has swallowed and still she is not satisfied.
5. Tied to the peg the cow is drunken: she has horns of no colour.
   She has neither caste nor no caste, and devours alike things lawful and unlawful.
6. O brother, Brahma, and Vishnu came to search it out, Siva and Sanak's company.
   Siddhas innumerable joined in the search: none ever found the cow.
7. Kabir says, Hear, O Sants; whoever solves this song,
   Whoever sings this with understanding, he is leader and will cross to safety.

29

1. O brother, if the eyes of a lover open,
   Then to Par-Brahm, the unconditioned, the immortal, the mind will always cling.

[1] Speech.
[2] Nine forms of worship.
[3] Vedas.
[4] Darshanas.
[5] Puranas.
[6] Guda, Indri, Nabhi, Akash, Ahankar, Budhi.
[7] Ornaments.
[8] Nine divisions of the earth.
[9] Fourteen loks.

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2. They who crave for liquor and thirst for intoxication, nowhere find content.

The drunken with lust and anger Maya fills brimful and gives them to drink.

3. Brahma, as a distiller, has built his still: with their senses they taste his liquor.

At the height of the debauch they cry "wisdom, wisdom": if one is shrewd he will understand it.

4. In this Kali Yug the body is full of woe, care, wickedness and diverse pains.

Where there is steadfastness, peace and all purity, rise, Kabir, and meet it there.

30

1. Brother, whence came two diverse masters of the world? Who has led you astray?

Allah, Rama, Karim, Keshava, Hari, Hazrat are but names that are given.

2. Jewels and jewels are made of one gold bar: but in it is one nature only:

Only in speech and hearing two are made—one Namaz, another Puja.

3. He is Mahadeva, He Mohammad, and Brahma is called Adam.

One is called Hindu, one Turk: both live on the same earth.

4. One reads the Vedas, another Khutbas,[1] one is Maulvi, one is Pande.

Each is called by a separate name; both are pots of the one clay.

5. Kabir says, both alike have gone astray: none has found Rama.

One sacrificed a goat and one a cow: in arguings both have lost their lives.

[1] Sermons delivered in the mosques at midday prayer.

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31

1. The swan[1] was killed with the knife of doubt : the cow[2] sucks and the calf[1] is milked.
2. The game[3] hunts prey[1] from house, to house : the hunter's[1] flesh is torn.
   In the cool water[4] the hot sand is parched : the dust uplifts its waves.
3. The earth rains[1], the clouds[4] are watered, the river banks flow onwards.
   The swan[1] dries up, the tank[5] takes flight, the feet[2] entangle the mud.[6]
4. As long as hands swing and feet walk, so long hope is vain.
   Kabir says, His movements are not seen; why then accept his word ?

32

1. O Swan, arouse thee early, for they have devised many wiles.
2. In the form of Pakhanda they have set the three qualities : in this Pakhanda[7] the world is misled.
   The husband in the house is both butcher and king : what can the subjects make of it ?
3. Styled Bhaktas they know not Bhakti : leaving the Amrit they swallowed down poison.
   In ages past the elders also were misled : they too did not heed my sayings.
4. Hold fast my saying, and night and day be on your guard.
   The Guru of this Kali Yug is full of wiles; by the robbery he practises he slew the whole world.
5. Vedas and the Book are two spread nooses : realise that thou art snared therein.
   Kabir says, Those swans were not misled, whom I met and proved their Saviour.

[1] Jiva.
[2] Maya.
[3] Mind.
[4] Vedas and Shastras.
[5] Wisdom.
[6] The world.
[7] Brahma.

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33

1. Dear Swan, whither dost thou leave the tank[1] to go ?
   The tank, wherein thou wast picking pearls, there thou didst play manifold delights.
2. The tank is dried up, the lotus stems no more yield moisture, the lotus flowers are withered.
   Kabir asks, After this present separation when wilt thou come hither again ?

34

1. The men of Hari in the form of Swans range far and wide : they gather up the holy name and chant it.
2. They bear in their beaks the wreath of salvation and charm others with it : they keep silence or else they sing the praises of Hari.
3. They live by the bank of Mansarowar : they set their heart on the feet of Rama : elsewhere they grieve.
4. The crow's ill-wisdom comes not near them : the Swans behold the vision every day.
5. They who separate the milk from the water, there, says Kabir, are my devotees.

35

1. Hari is my beloved, I am the spouse of Rama. Rama is the elder and I the younger.
2. Hari is the spinning wheel and I Ratan Peoriya[2]. Taking the name of Hari I spin continually.
3. Six months I spin the thread, and in a year I make the skein. Folks say that I, a poor thing, spin well.
4. Kabir says, The thread has been well spun : but the spinning wheel cannot prove the giver of salvation.

[1] Body.
[2] A kind of cloth.

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36

1. Hari as a robber has robbed the world : yet parted from Hari how can you live, O brother ?
2. Who is the husband of whom ? Who is the wife of whom ? Yama's spreading of the net is a tale that none can tell.
3. Who is the son of whom ? Who is the father of whom ? Who is it dies ? Who suffers pain ?
4. Robbery and robbery has plundered the treasure of all : none recognised in Rama the robber.
5. Kabir says, My mind has yielded to this robber : when I recognised the robber the robbery ceased.

37

1. Hari as a robber roams the whole world to rob : when he goes forth he speaks no word.
2. Our friendship is from earliest childhood : deserting me where else will you resort ?
3. Thou art the husband, we thy wife : thy weight is upon us heavier than a rock.
4. The body is of earth, the form of air ; Kabir is in dread of the robbing of Hari.

38

1. Without Hari is delusion, without the Guru vileness :
   Wherever ye went, ye lost that talisman of yours : from the one snare came many snares.
2. The Yogi says Yoga is best of all ; O brother, it has no rival :
   Yogis with plaited hair or shaven head, with sealed lips or matted locks, where did these find wisdom ?
3. The wise, the men of science, heroes, poets, the generous ; all claim that they are great :
   Whence they sprang, thither they returned : all that they had, vanished.
4. Leave worthless things on this side or on that, sing ceaseless praise of Hari :
   Kabir says, The dumb has eaten sugar : but questioned how can he explain it ?

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39

1. Such is Hari, with whom the world would strive. How can a snake[1] seize Garura (=Garuda).
2. 'Twixt mouse and cat what friendship can there be ? Can a jackal wage war upon a lion ?
3. A great marvel I have seen in the world : a dog[2] driving before him the elephant[3] and his rider.
4. Kabir says, Listen O brother Sants : this secret is clear to few.

40

1. O Pandit, all your talking is a lie.
   If by repeating Rama's name the world is saved, then by repeating "sugar" the mouth is sweetened.
2. If by saying "fire" one's feet are burned, by saying "water" thirst is quenched.
   If by saying "food" hunger is satisfied, then can the world find safety so.
3. Living with men a parrot cries "Hari," yet it knows nought of Hari's splendour.
   If ever it flies again to the forest, it will remember Hari no more.
4. Without touch, without sight, without feeling, merely taking the name, what is that?
   If wealth came by but saying "wealth," then none would remain in poverty.
5. Their real love is for the pleasure of Maya; they do but jest with the Bhaktas of Hari.
   Kabir says, Unless one sings the One Rama, he will go bound to the city of Yama.

41

1. O Pandit, see, consider in your mind.
   Tell me, whence did defilement spring? How came you to discern defilement?
2. Of the father's seed and the blood united within the vessel the vessel is fashioned.
   From the eight-leafed lotus[4] all are born on earth. Whence did defilement come?

[1] It may also mean 'dove'. [2] Maya. [3] Jiva. [4] Womb.

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3. The eighty-four millions are many mansions: they all decayed and turned to dust.
All were set in a single line: which did you purify by your sprinkling?
Defilement you eat, defilement you drink, defilement created the world:
Kabir says, They are free from defilement, who keep no company with Maya.

42

1. O Pandit, think and clearly tell me the way of escape from this going and coming.
O brother, in which region dwell the fruits of Arth, Dharm, Kam and Moksh.
2. In north, in south, in east, in west, in heaven, or in the realms below,
Without Gopal there is no refuge; why do you thus haste to hell?
3. For those who know Him not, are heaven and hell: they who know Hari have no part in them.
The fear with which the world is afraid, that has no fear for me.
4. I take no thought for sin or virtue: neither to Heaven nor hell go I.
Kabir says, Hear, O brother Sants: where his own place is, there each goes.

43

1. Pandit, your thoughts are all untrue: there is here no universe and no creator.
2. Nor subtle, nor gross, nor air, nor fire: nor Sun, nor Moon, nor earth, nor water;
Nor the Form of Light nor Kal are there: there is neither word nor body
3. There is neither action nor virtue, no *mantras* and no worship at all.
Rites and ceremonies have no worth at all. He is One, there is no second.

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4. Neither Gorakh nor Rama is there, nor any discerning of secrets.
   Nor Hari, Har, nor Brahma: neither Siva nor Shakti: nor pilgrimage nor ceremonial.
5. He who has not father, mother nor Guru, is he alone or is there another?
   Kabir says, He who now understands, he is Guru, I his chela.

44

1. Consider, O Pandit, and ponder on this: is this [1] male or female?
2. In the house of a Brahman she becomes a Brahmini, in the house of a Yogi as a *cheli*[2]:
   Reciting the Kalima she became a Turk woman: in the Kali Yug she remains alone.
3. She has no husband, she celebrates no bridal, yet she is the mother of sons:
   She let no dark-haired man escape her: still she is always virgin.
4. She lives in the house of parents, nor ever goes to her father-in-law's house: she never sleeps with her husband.
   Kabir says, They live from age to age, who renounce all caste and pride of race.

45

1. Who of men did not die? O Pandit, speak and make this plain to me.
2. Dead is Brahma, Vishnu, Mahesha: dead is Ganesha, the son of Parvati.
3. Dead is the Moon, the Sun, the serpent-god: Hanuman is dead, who built the bridge.
4. Dead is Krishna, dead is the maker. One only did not die, the Creator.
5. Kabir says, He alone dies not, who is not held in coming and going.

[1] Maya.
[2] A female devotee.

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46

1. O Pandit, this is a wondrous marvel.
   One died and you fasted from food: yet another you kill and prepare it for food.
2. Bathed and adorned with the *tilak* you sit: with *janeo* on shoulder, you practise nine virtues.
   With a bone in your vessel, a bone in your dish, and your mouth: so you perfect your six duties.
3. Where you preach the law, there you take life: a deed utterly lawless, my brother.
   If a man like you is called Brahman, pray whom shall one call a butcher?
4. Kabir says, Listen, O Sants: the world is astray in delusion.
   The Infinite, Boundless, the Perfect: that state is found by few.

47

1. O Pandit, think, when thou drinkest water.
   In the mud-dwelling, wherein thou sittest, the universe is contained.
2. Where fifty-six *kots* of Yadavas perished, eighty-eight thousand men and Munis:
   At every step prophets are buried, they decayed to dust therein.
3. Fish, tortoise, and crocodile there gave birth: the water is filled with blood.
   The water of the river flows in through its channels: men and cattle dissolved in it.
4. The bones are dissolved, and the marrow melted: how else comes the milk?
   Thou, O Pandit, thou didst sit down to drink: yet the earthen pot thou accountest defiled.
5. Renounce the Vedas and the Book, O Pandit: all these are fictions of the mind.
   Kabir says, Hear, O Pande: these are thy pious deeds.

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48

1. O Pandit, see and ponder in your heart, who is male and who is female.
2. He who silently pervades, speaks in every body : his ways are wonderful :
   How can one call upon the name of Him who has no name, no colour, no form ?
3. Why dost thou speak of " thee" and " me," O madman ? what is thine and what is mine ?
   Rama, Khuda, Shakti, Siva are one : tell me, pray, how will you distinguish them ?
4. Vedas, Purana, Koran, the Book : in various ways they speak of Him.
   Hindu, Turk, Jain and Yogi : none had knowledge of the secret.
5. That which is proved in the six Darshanas, that they have named according to their mind.
   Kabir says, Am I alone a madman and this whole world wise ?

49

1. Ponder, O Pandit, the word of release : when evening falls where abides the sun ?
2. There is neither high nor low, mountain, hill, nor wall : without a singer the song rises there.
3. Where there is no dew, no thirst, no dwelling, there a thousand cows are milked.
4. There there is ever Amawas and Shankrant, there the nine planets ever sit in order
5. I ask thee, O learned man, when has thy heart been eclipsed ?
6. Kabir says, If not even this thou knowest, what Guru's word was whispered in thine ear ?

50

1. Consider, O Pandit, it appears as a tree; half is indwelt by male and half by female.
2. The whole universe is one tree : its top reaches heaven, its roots to the deep below.

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3. It has twelve[1] buds, and four and twenty[2] leaves: thick roots are set about its trunk.
4. It neither blossoms nor bears fruit: sound[3] issues from it: day and night foul[4] water oozes out.
5. Kabir says, When nothing was, then Hari nourished the tree.

51

1. Consider, O Pandit, and bestir thy mind: sometimes it[5] flows in flood, sometimes it is dried up.
2. Sometimes, it rises, sometimes it sinks, sometimes it goes to the depth. None finds the gem nor reaches to the bottom.
3. There is no river, yet water flows clearly: the fish[6] dies not: the fisher[7] stands by the brink.
4. Kabir says, Thus is the mind deceived: sit still and so travel on your way.

52

1. O Knower of Brahm, swing on.
   Heavily, heavily the rain was outpoured, but never a drop of water fell
2. To the foot of an ant[6] an elephant[9] was tied: the goat[10] devoured the wolf[9].
   From the midst of the sea[10] came a water fowl[8], demanding a spacious house.
3. The frog[8] and the snake[9] dwell together, and the cat[11] is wedded to the dog[8].
   Ever the lion[9] joins battle with the jackal[8]: here is a wonder that cannot be told.
4. Doubt as a deer besets the forest of the body: the arrow[9] aims the archer[8].
   The ocean[12] is burning and consumes the forest[13]: the fish[8] is angling for its prey[14].

[1] Twelve buds=Kal.
[2] Twenty-four leaves=Maya.
[3] Scriptures
[4] Creation issues forth.
[5] Mind.
[6] Jiva.
[7] Maya.
[8] Jiva.
[9] Kal.
[10] The world.
[11] Maya.
[12] The ocean of this world.
[13] Body.
[14] Desires.

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5. Kabir says, This knowledge is stupendous : who can understand this knowledge ?
The Jiva that can fly without wings in the sky, that Jiva will never know death.

53

1. Who knows that tree,[1] his body will be free from age and death.
2. There[2] is the one tree in all the world ; the tree is one, three[3] branches spring from it.
3. The midmost branch bears four[3] fruits : who can count its twigs and leaves ?
4. A single creeper[4] wrapped its coils round the three regions of the world : from its bonds the wise even cannot free themselves.
5. Kabir says, This I have proclaimed. Let him who is learned ponder it.

54

1. She[5] with her husband[6] came to his father's[7] house.
She slept alone and had no pleasure : her youth passed[8] like a dream.
2 Four[8] together fixed the wedding day : five[9] together set up the marriage awning.[10]
Her companions[11] and playmates sang the songs. They coloured her forehead with turmeric of pain and pleasure.
3. The mind in various forms trod the circle : the marriage knot was tied and she became a wedded wife.
Pouring the offering of water, the gentle bride[5] went on : and in the very bridal seat became a widow at her husband's[12] side.

[1] The World.
[2] Three elements of Truth, foulness, and darkness.
[3] Arth, Dharm, Kam, Moksh.
[4] Maya.
[5] Jiva.
[6] Kal Brahm.
[7] The word.
[8] Man Budh, Chit, Ahankar.
[9] Prithwi, Jal, Tej, Wayu, Akash.
[10] Body.
[11] Organs of sense.
[12] God she renounced and clove to Kal Brahm.

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4. The marriage over, the bride departed without the bridegroom. While on the way the father-in-law[1] explained.

Kabir says, When I go to the house of my husband, I shall cross safely and by my love's side make music.

55

1. O brother, see the stubbornness of men. It is a story past all words.
2. They yoke the lion[2] and the tiger[3] to one plough and are sowing paddy[4] in fallow[5] land.

Bears[6] of the forest do the weeding and the goat[7] has turned farmer.

3. The crow[8] attends to the washing of clothes. The herons[9] gnash their teeth[10].

The fly attends to the shaving of heads, and says, "I will attend the wedding party."

4. The goat[11] is wedding the tiger,[12] and the cow[13] sings the marriage hymn.

The Rojh[14] of the forest are given as dowry: the big lizard[15] shoulders the palki.

5. Kabir says, Hear, O Sants: he who will expound this song,

He is the Pandit and the sage, he will rank as Bhakta.

56

1. Men put no faith in me.

They have started false trading with a false dealer: they all have lost their venture.

2. Taking the six Darshanas they established a faith: and the three gods are their mighty lords.

If the king of a city prove tyrant, the subjects will be brought to ruin.

[1] Knowledge.
[2] Mind.
[3] Budhi.
[4] Perfection.
[5] Impure heart.
[6] Pride.
[7] Chit.
[8] Body.
[9] Mind.
[10] Attention
[11] Jiva.
[12] Kal.
[13] Vedas.
[14] Religious ceremonies.
[15] Pride.

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3. From hence thither, from thence hither they go mounted on the bull of Yama;
As a juggler ties a leash to a monkey, and makes him do just what he pleases.

4. This[1] is the tree of creation and destruction: all worldly pleasures are the plagues:
As a dog which fawns on one who beats him, so the world behaves.

5. Kabir says, This is wondrous wisdom: give good heed to my words.
Today will I save him from Kal, if he will but bestir his mind.

57.

1. They neither meditate on Hari nor change their nature.
Instructed in the word, they make no amendment: they become blind, the mind's sight too was lost.

2. They are like a stone in water which by striking brings forth fire.
Though thousands of vessels of water be poured out, yet it remains dry.

3. The whitening body grows whiter and whiter, and ever the sleep increases.
The numbing chill that destroys the sick, is the result of Siddh and Sadhuship.

4. Crying "The Infinite, the Infinite," the whole world perished: in this Infinite the universe is absorbed.
Their departing is near: they post to the city of Yama: still they repeat this same one word.

5. In the meeting with the Sat-Guru is great comfort won, if the words of the Sat-Guru be followed.
Kabir says, They are ever blest, who meditate upon this song.

[1] This world.

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58

1. The plunderer[1] of men has kindled a fire of evil: none without fuel is found to quench it.
   I know well, it springs from thee,[2] and in it the whole world burns.
2. In the water[3] there is a seed of fire: none finds the water that will quench it.
   The one[4] does not burn; the nine[5] women burn. No one knows the means to stay it.
3. The city[6] burns, and the watchman[7] sleeps at ease: he says "In my house all is well."
   The house[6] is burned, the property escapes: Rama, grievous are thy doings.
4. By a eunuch's[8] embrace, the longing of the heart[9] cannot be satisfied. Deeming the life lost and vain, this body became listless.
5. He who of set purpose uses guile; there is none so base as he.
   Kabir says, All are wives of Rama: there is no other beside me.

59

1. I have known Maya as a great bandit.
   She roams with a threefold cord in her hand and she speaks honeyed words.
2. As Kamala she settled in the house of Keshava: in the house of Shiva as Bhawani.
   In the house of Panda she abode as an idol: in the *tirathas* she became water.
3. In the house of a Yogi as Yogini; in the raja's house as rani. In the house of one as a diamond, in another's as a paltry shell.
4. In the *bhakta's* house as *bhaktani*, in the Brahman's house as Brahmani.
   Kabir says, Hear O Sants, this is a tale that none can tell.

[1] Mya.
[2] Jiva.
[3] Religious orders.
[4] Sant.
[5] Five elements and Man, Budhi, Chit, Ahankar.
[6] Body.
[7] Jiva.
[8] Maya.
[9] Soul.

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60

1. Maya and Moh have bewitched all: thereby the jewel of wisdom has been stolen.
2. The life is as a dream: the life passes like a dream.
   The instruction that the Guru gave, this you neglected and lost the great treasure.
   By the sight of the light the moth is eharmed; the creature does not discern the flame.
   In the noose of Kal men wake not from folly: they dote on gold and women.
4. Sheikh and Syed read their Book: the Pandit pores over his shastras.
   Refusing the Sat Guru's instruction, they take the life of creatures wittingly.
5. Who so considers and abandons evil, he is his own and other's ark. Kabir says, Mankind, chant Bhagwant's name: there is none other.

61

1. Dead, what will you do with your body? The soul departs, at once it is cast forth.
2. When the corpse is thus forsaken, it meets varied usage: some burn, some bury it in earth.
3. The Hindus take it out to burning, the Turks for burying; thus it leaves the house of either.
4. Yama has spread a snare with the noose of Action as the fisher catches fish and slays them.
5. Without Rama, O men, it will be with you as the beetle in the cowdung on the road.
6. Kabir says, Hereafter you will curse your folly, when from this house you must fare forth.

62

1. O Mother, I[1] am a shining light in both[2] families.
   I have devoured twelve[3] husbands in my father's[4] house, and sixteen[5] in the house of my father-in-law[6].

[1] Consciousness. [2] Lok and Parlok.
[3] Ahankar, Budhi, five Tatmantras, five Mahabhut.
[4] Illusory world.
[5] Five Gyan Indris; five organs of sense; four Antakarn; two Pradhan. [6] Brahma

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2. I have tied my husband's mother[1] and his sister[2] to the side of my bed. My husband's brother[3] is a cause of abuse to me.

I burn the hair of that woman's-head, who began these quarrels within me.

3. I kept five[4] within my womb and can keep two,[5] four[6] more.

I made of my neighbour[7] my meal and also of my mother-wisdom.

4. See, I have spread my bed with ease, and sleep thereon with limbs outstretched.

I neither come nor go, nor die nor live. My lord[8] has taken away my reproach.

5. If I hold fast the One[9] name as mine, I shall escape from the world.

By the One name I hold fast: this Kabir proclaims aloud.

63

1. To whom shall I speak? Who will hear and who obey? By contact with the flower[10] the bee[11] dies.

2. The flower blossomed in the vault of heaven. The branchs are downward and the root is upward.

3. It needs no ploughing, sowing, watering nor weeding. Without branches or leaves one flower withers, the bee is distressed.

4. It bears fair blossoms and the gardener-woman-binds these in a fair garland. When the flower withers, the bee is distressed.

5. Kabir says, Hear, O brother Sants: the learned folk are captivated by this flower.

[1] Maya.
[2] Deceit of Maya.
[3] Vedas.
[4] Kam, Krodh, Lobh, Moh, Ahankar.
[5] Nirgun and Sugun.
[6] Jagrat, Supun, Shushputi, Turya.
[7] Rules of asceticism.
[8] Param Tat.
[9] Sat Purush.
[10] Maya's world.
[11] Jiva.

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64

1. Weaver[1], weave the name of Hari, on which gods, men and Munis are wrapt in meditation.

2. He stretched the warp and took the shuttle.[2] The four Vedas are the wheel.
   One beam is Ram Narayan, fulfilling the purposed work.

3. He made the ocean of the world a trough: therein he kneads the starch.[3]
   The body of that starch is stiffened. Few know that it is starch.

4. Moon and Sun,[5] they are two treadles: in mid-ocean[6] the warp is made.
   As the lord of the three worlds brushed[7] on the starch, Shyam joined[8] the broken ends.

5. He set the pegs,[9] and when he took the reed, then Rama was bound.
   As the reed beat up the warp, the three loks were bound: none he left free.

6. The three loks were made one loom: the warp worked up and down:
   The Eternal Purusha bade me[10] to sit beside Him. Kabir entered[11] into Light.

65

1. The Yogi[12] has gone again within the city[13] and has entered there, where are five[14] women.

2. He has gone to the strange[16] country, of which none can tell. The Yogi comes not back to his cave[18] again.

[1] Jiva.
[2] Mind.
[3] Elements.
[4] Pran.
[5] Prikriti.
[6] Space.
[7] Practice of Yoga.
[8] He helped in Yoga.
[9] Established religious orders.
[10] Kabir.
[11] Preferred to be absorbed in Him than to sit near by.
[12] Jiva.
[13] Body.
[14] Five Prans:—Pran, Apan, Dyan, Saman, Wayan.
[15] Human Body.

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3. His body is burnt, his flag is torn, and staff broken; his skull is shattered.
4. Kabir says, This Kali Yug is base: what is in the vessel comes out at the spout.

66

1. No one should settle in the Yogis'[1] city: who settles there becomes a Yogi.
2. This Yogi has an inverted wisdom: his body is black and he knows it not.
3. His body is visible but remains unseen: therein is a root of constant lives.
4. If one knows the fashion of that[2] Yogi, he will live and move in Rama and view the three worlds.
5. He will pluck the fruit of the immortal vine and drink its juice. Kabir says, He will live from age to age.

67

1. If thy Bhagwan is in the form of seed, then, O Pandit, why do you still question?
2. Where is mind? Where is wisdom? Where Onkar? Where Sat, Raj, Tam, the qualities of the three kinds?
3. It[3] bears fruit and flowers of various kinds, deadly and immortal. The Vedas describe many ways of salvation.
4. Kabir says, What do I know? Who is released and who is snared?

68

1. I will spin a thousand threads[4], if my spinning wheel[5] be not burnt.

   But though the wheel be burnt, yet the carpenter[6] does not die.

[1] Who rely upon ceremonials.
[2] True Yogi.
[3] Bhagwan.
[4] Doings of mind.
[5] Kal Chakkar.
[6] Kal.

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2. O Father[1], make for me my marriage, seeking out a worthy[2] husband.
   Till thou find a worthy husband, till then wed me to thyself.
3. When first I set foot in the city[3], pain and sickness came upon me.
   Then my eyes beheld a wonder: the father[4] weds his daughter[5].
4. To the house of the bridegroom's father[6] came the father[7] of the bride, and the brother to the daughter-in-law.
   Setting the legs[8] in the sockets, they made the spinning-wheel firm.
5. All the company of gods will die: but one, the carpenter[9], does not die.
   For the sake of the mind's pleasure the spinning-wheel was made more firm.
6. Kabir says, Listen O Sants: he who learns the secret of this spinning-wheel,
   He who sees the spinning-wheel, will be free from coming and going.

69

1. O Musician[10], thy music rings out superbly. Its melody fills the eight[11] heavens.
2. Thou makest melody, 'tis thou art playing. Thou roamest with it in thy hand.
   In the one Shabda are six and thirty melodies: it makes the music that is infinite.
3. The mouth is the neck, the ears the shell: the Sat-Guru has set the frets.
   The tongue is the string, the nose the bridge, and Maya is applied as rozin.
4. In the arch of heaven[11] bright radiance gleamed, when the strain was changed.
   Kabir says, They are the wise judges, who gave their mind to the Musician.

[1] Guru. [2] God. [3] At the time initiation by the Guru.
[4] Brahma. [5] Maya [6] Mind. [7] Mind's object of worship.
[8] Ceremonial laws. [9] Kal [10] Mind. [11] Within the heart.

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70

1. As the flesh of man, so is the flesh of beast : the blood of each is of one colour.
   The beast's flesh is the food of all : man's flesh none but jackals eat.
2. Brahma the potter has filled the pot[1] : it appears, it vanishes : whither now goes it ?
   You eat flesh and fish, as though they had been sown in your own field.
3. O Mind, you make your gods and goddesses, and kill the being to make offerings to them.
   But if your gods are true, why do they not take them when grazing in the fields ?
4. Kabir says, Hear O Sants : recite the name of Rama ever.
   For what you do to gratify your palate, a heavy nalty must be paid.

71

1. O Chatrik,[2] why do you cry for that which is far off, when the world is filled with that water.
2. The water which holds the secret of the paternal seed, the Vedas have created with six Karmas.
3. The water, in which Jiva and Shiva dwell, that water is revealed as Amrit on the earth.
4. The water, whence all bodies spring, in that water Kabir makes no difference.

72

1. Why are your goings crooked, crooked, crooked ?
   All ten doors are sunk in hell, and you are but a stream of filth.
2. Your eyes are blinded, your mind cannot see : you have known no wisdom at all.
   The thirst of passion and anger has destroyed you : without water you are drowned and dead.

[1] This world. [2] Jiva.

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3. Burned, the body becomes dust and ashes; buried, the worms consume it.

It will be food for swine, for dogs and crows: this is the body's high estate.

4. You do not awake nor see, O foolish and demented: Kal is close upon you.

You may take countless precautions, yet the last state of it is dust.

5. Sitting within a house of sand, the fool does not awake.

Kabir says, Through never praising Rama's name many wise men are drowned and dead.

78

1. Why do you walk puffed up with pride, with pride, with pride?

When you lay face downward for ten months, why do you forget those days?

2. As a bee which forsakes not the honey's sweetness, so you gather your wealth with sorrow and care.

When you are dead, all will cry "Hence with him, hence." For who harbours a ghost within his house?

3. The body, burnt, will turn to ashes: buried, the earth swallows it up;

Like water poured in an unbaked jar. This is the body's high estate.

4. The wife accompanies her husband up to the threshhold, and beyond it the relations and friends.

To the burning place you keep your bier: then, O Swan, you go alone.

5. Estranged from Rama and drunken with desire, you will fall helpless into the well of Kal.

Kabir says, Men have got themselves entangled, as a parrot is deceived by the springe.

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74

1. The Yogi[1] is set so stubbornly on action, though he has neither heaven nor sky nor earth.
2. He has nor hands nor feet, nor form nor outline.
   Without market he plies his trade, and acts as weighman and accountant.
3. He has no deed, no virtue, no devotion and no rites of religion.
   He carries no horn, no bowl : why should he beg for salvation ?
4. Thou knowest me, and I[2] know thee[2] : I am absorbed in thee.
   When there is no creation, no destruction. whom will you take to meditate upon ?
5. The Yogi has set up one[3] to worship, but Rama pervades all.
   This has no root of healing : but Rama is the root of all living.
6. Regard this but as a juggler's trick, the sport of the buffoon.
   Kabir says, Listen, O Sants : who understands, he rules as king.

75

1. This error is a cause of grievous ruin.
   What is the Veda ? What is the Book ? What religion or hell ? Who male, who female ?
2. A vessel of earth moulded and fashioned—the father's seed entered therein.
   When the vessel is perished, how will you name it ?
   O fools, by your searching you are all astray.
3. Skin and bone, dung and urine, are all one.
   From the one seed the universe was created ; then who is Brahman, who is Sudra ?
4. Rajo-gunr is Brahma, Tamo-gunr Shankar, and Sato-gunr is Hari.
   Kabir says, Abide in Rama : there is neither Hindu nor Turk.

[1] Mind. [2] Jiva. [3] Imaginary one.

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76

1. You yourself are self-deceived.

   Like a dog in a house of looking-glasses, that died barking at illusion.

2. Like a lion who, looking in the water of a well, sees his reflection and straight jumps in.

   Like an elephant on a shining marble floor, drives with his tusk at that.

3. Like a monkey, whose greed will not let him loose his hand : he is caught and led from house to house.

   Kabir says, O thou parrot in the springe, who caught thee ?

77

1. One builds great hopes of himself : but none has found the secret of Hari.

2. Where can the senses find rest ? Where has he gone, whom men call Rama ?

3. Where are they gone that were wise ? After death they were absorbed in the song.

4. Ramanand drank deep of the juice of Rama. Says Kabir, I am weary with repeating this.

78

1. Now I have understood the tricks of Hari's play.

   With beat of drum he displays his feats, and again gathers them up.

2. In the play of Hari gods, men, Munis are deceived : Maya has set up her show.

   She locked them up in the house and bewitched them : no wisdom entered their hearts.

3. The play is false, but the player is true : such is the faith of sants.

   Kabir says, According to his understanding is the state of each.

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79

1. Tell me, O immortal, with whom thou art engaged. Whose mind is awake, he is fortunate.
2. Within the Immortal a star appears. There is one who wakes[1] and one who awakens.[2]
3. That which you seek is not to be found there. It is within the immortal word.
4. Kabir says, He alone will understand that word, whose mouth and heart are one.

80

1. O man, work out your own release,
   While you live, consider and find for yourself a refuge: after death where is your house?
2. O Soul, if you do not take this chance to awake, at the last none will be yours.
3. Kabir says, Listen, O Sants: the assaults of death are cruel.

81

1. Being united as the letters Ra and Ma: all the Sants have woven a covering[3] of many colours.
2. Valmiki sowed the field, and Sukdeva picked it.
   Actions were the cotton seeds. Jaideva spins the thread.
3. The loom is spread in the three worlds by Brahma, Vishnu, Mahesha.
   Reciting the name the Munis failed, Surpati and all the kings.
4. Whoever sung its praises with his own tongue, as in a city without inhabitant,[4]
   As a guest[5] in an empty[4] house, so they set their love on Him.
5. The four Vedas are the outspread loom: the Formless holds the comb.
   Kabir weaves the covering, to be worn by the servants of Hari

[1] Chela. [2] Guru.
[3] Bhakti marg. [4] Nothingness. [5] Brahm.

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82

1. O People, understand this : in the mouth of a fair maiden[1] sounds a drum.

2. They that believe in Sagun pierce the six[2] circles, and wash mill[3] and not bullock.[4]
   They seize on Brahma[5] and cast into their fire[6] sacrifice : like a fish[7] they climb and reach the heavens.

3. They have Amawas and eclipse always,[8] and Rahu[9] devours the second day.[10]
   The cow[9] eats that which issues from the Vedas, and pours forth like rain[11] : thereby the body is wasted.

4. Within the Trikuti circle the drum sounds,[12] the subtle body is drenched.
   From the lotus-like Trikuti comes water that fills the subtle body. How solve this wonder ?

5. Kabir says, Listen, O Sants : this perfection is dear to the Yogi.
   He is always happy with his principles. Earth[1] is ever virgin.

83

1. O fool and ignorant, you are astray, because you know not Rama each moment.

2. You attack and strike down the cow and cut her throat to take her life.
   The life of the living you strike dead, and say your slaughter makes it dedicated.

3. This flesh, which you call holy, hear how it was formed, O brother.
   Flesh is composed of blood and seed : that flesh you eat is then unholy.

[1] Maya.
[2] Six modes of worship or actions.
[3] Body.
[4] Soul.
[5] Seed.
[6] Trikuti.
[7] Surti.
[8] Whenever they are in Samadhi.
[9] Kal.
[10] Partly enlightened
[11] Rules of austerity.
[12] Om, om.

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4. O fool, you do not admit this folly as your own, but say your ancestors did so.

Its blood is on your head and upon those who gave to you such teaching.

5. The black hairs of youth are gone and the snows of age have fallen : still your heart has not grown white.

Of what value are your fastings, your prayers, your calls to prayer, your dying in a tiny cell ?

6. Their Vedas and Puranas, the Pandits read and the Maulana studies his Koran.

Kabir says, Those all went to hell who knew not Rama each moment.

84

1. Qazi, what is this Book that you discourse on ?

You are jangling and wrangling always : nothing of wisdom do you know.

2. Vain-glorious of authority you make me to be circumcised : never will I endure it, brother.

If it is God that makes thee to be circumcised, why came not this cutting of itself ?

3. If by circumcision one becomes Turk, what then will be said of your women ?

Half the body, so the wife is styled : then you still remain Hindu.

4. By putting on the sacred thread one becomes a Brahman. What has thou given to women to wear ?

She from birth is but a Sudra, why dost thou eat the food she brings, O Pande.

5. Hindu and Turk, whence have they come ? Who started this path ?

Search well in your heart, your own heart : where is Paradise ? Who won it ?

6. Leave these distractions, meditate on Rama, O foolish mind : you deal with violence.

O Kabir, who grasped not Rama's protection, at the last grieved sore.

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85

1. It is the deluded who say, "This house is mine."
   The house, in which you move puffed up with pride, it is not yours.
2. Elephants, horses, bullocks, carriages, you gathered a great store:
   You are driven from the village and make your abode in the forest.
3. Thence you send no money, safely tied, nor do you return again.
   The wife is without, the rival in the palace: the husband's place nor here nor there.
4. Nine maunds of tangled thread[1] is never straightened: from birth to birth the tangle grows.
   Kabir says, Hear, O Sants, and interpret this song.

86

1. O Kabir, your house is on the cliff's edge: all the world's astray.
   No one follows the Guru's sayings: all are mad year in, year out.
2. In the whole Brahmand Kabir is the only Swan: the rest are crows with open beaks.
   All are following their mind-made religions, wearing bodies made on earth.
3. Kabir has one word for all: you have built your house in water.
   Robbery is constant in the body: they have not found the body's secret.
4. O Kabir, she[2] who wears woman's form is everywhere and licks up all as a deer the grass.
   The wisest of men and the Munis grew weary: not one could ever catch her.
5. Brahma, Varuna, Kuvera, Purindra, Pipa, Prahlada, all tasted of it.
   Him[3] whose nails rent the belly of Hirnakush, death did not spare.

[1] Karmas. [2] Maya. [3] Narsingh.

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6. Gorakh and Datta, monks like these, and the saints Namdeva and Jaideva ;
No one has any news of them : no one knows where they abide.
7. Draughts are played within the heart and the dice of births are cast.
None knows what will be from moment to moment : none can discern this.
8. In every quarter of the earth are cities with inhabitants, Rum, Sham, Dehli[1] in the midst.
Above it, see a mighty wonder ! Yama brandishes his dart.
9. All the incarnations are his,[2] to whom belongs earth and heaven : numberless they stand before him with joined hands.
O wonderful,[3] fathomless, unsounded all these splendours are thine.
10. Kabir the hero proclaims this everywhere : Even now be wise.
Kabir says, The Guru is as polish on the mirror. Proclaim it with every breath.

87

1. O Kabir, your house is on the cliff's edge : the mind hunts its prey.
Worldly pleasure is the deer : and the mind aims arrows at its will.
2. The king[4] awakes with the necklace of holiness : he binds the source at will.
He wields the bow of meditation in the forest of wisdom, practises the arrow of Yoga.
3. He pierced the six circles, and pierced the lotus : then the light was manifested.
Passion, anger, avarice, delusion he drove headlong like game.
4. At the door of mid-heaven he halted, where there is neither night nor day.
Das Kabir entered there : his friends and companions were parted from him.

[1] Rum is one side and Sham on the other ; Dehli is supposed in the centre, that is, the place of Kal. [2] Kal. [3] Maya. [4] Soul.

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88

1. O brother, it[1] is not game, it is not game: yet all eat its meat.
2. It is the one quarry in the whole world. The account of it none can describe.
   If one opens its belly to see, there is neither liver nor organs.
3. Such is its meat that it is ever and always offered for sale.
   The bones and legs are thrown on the dung-hill: it never knew any fire or smoke.
4. It has no head and no horn; and how should it have a tail?
   All Pandits are confused in its pursuit. Kabir has sung this Banowri.[2]

89

1. O Fortunate, wherefore did you grow covetous and lose the gem of this birth?
   Why in the soil of your first birth did you sow the seed?
2. The body was fashioned from water and was kept in the tank of fire.
   After ten months you were brought from your mother's womb, and again were beset by Maya.
3. From an infant you have become aged: that which was to be will be.
   When Yama comes, he will bind and bear you off: and you will weep with streaming eyes.
4. You who cherished hope of life—Kal has choked your breath.
   This world is a gambling house, O Kabir; be careful as you throw the dice.

90

1. O Sants and Mahants, worship him alone who has escaped from the noose of Kal.
2. Dattatriya did not know the secret: he was vainly entangled in his appetites.

[1] Maya. [2] A musical mode especially composed by weavers.

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By churning water he strove to make butter: such was the Samadhi he practised.

3. Gorakh could not retain the breath, for all his vaunted devices of devotion.
By multiplying their mystic rites and ceremonies they did not know Par-Brahma.

4. Vasishtha filled with all knowledge and all mysteries: from whom sprang even Rama as disciple.
Rama, who was named Creator, even him Kal did not spare.

5. The Hindus say, "We ourselves will burn up our sins": the Turks say "We trust our Pir."
Both are wrangling for their faiths: the swan Kabir stands gazing at it.

91

1. All whom I saw, I saw distressed: of all who wear body I saw none happy.
Men speak of rising and of setting. Think also on these things.

2. All are troubled, each as he goes his several road, be he householder, be he recluse.
Shukacharya for this trouble's sake renounced Maya in his mother's womb.

3. The Yogi is troubled, the Jangam is troubled; for those who do penances their trouble is doubled.
Hopes and thirsty longings beset all hearts: no house is void of them.

4. I speak the truth, the whole world is vexed: a lie I cannot speak.
Kabir says, He too was troubled, who set all this on foot.

92

1. O brothers, know the mind: when it leaves the body, wherein does the mind enter?

2. Sanak, Sanandan, Jaideva, Nama, Ambarisha, Prahlada, Sudama;

3. Though perfect Bhaktas, they knew not the mind: lovers of Bhakti, yet had they not mind's secret.

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4. Bharthari, Gorakh, Gopichand; in constant converse with that mind they found much bliss.
5. The mind, whose mysteries none knew, with that mind Sukdeva was enraptured.
6. Shiva, Sanak's company, Narad, and Shesha in their body saw not that mind.
7. The one Niranjan is in all bodies: in him, O Kabir, all wander and wander.

९३

1. O Sage, such is your world, and such are the dealings of this iron age.
   Who would daily suffer these illusions? This is not my way.
2. The nature of Smriti is known to all: but none understands his own heart's Tatwa.
   They set before the lifeless the living as offerings: and their eyes see nothing.
3. Why do you leave the Amrit and drink the poison: and bind the counterfeit in your girdle?
   They give to thieves the seats of honour and from the honest hide their face.
4. Kabir says, Liars keep company with liars; and robbers deal with robbers.
   The three worlds are full of such: there is none to trust.

९४

1. Tell me, what is this word Niranjan?
   No hands, no feet, no mouth, no tongue. O Soul, how do you meditate on him?
2. If you say, "He is light, He is light": tell me the evidence of that light.
   If light is kindled from light, where then is that light's dwelling?
3. Brahma who himself spoke the four Vedas, himself did not know this mystery.
   Kabir says, Listen O Sants: let the wise Pandit learn this knowledge.

[1] Essence or secret.

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95

1. Who will act as Kotwal in such a city?[1] The flesh[2] is spread abroad and the vulture[3] set on guard.
2. The mouse[4] is a boat and the cat[5] is boatman. The frog[6] sleeps and the snake[7] sits on guard.
3. The bullock[8] calves[9] and the cow[10] remains barren: the bull-calf[11] is milked three times an evening.
4. Each day the lion[12] stands to fight with the jackal[13]. They are few who interpret the words of Kabir.

96

1. With what many lamentations will you weep! Many are gone, nor are prevailed on to return.
2. You paid no heed to my teaching; you did not recognise the other as the teaching of your pride.
3. Now you weep: and to what profit? Wherefore did you cause me tears?
4. Kabir says, Listen, O men: do not fall into the clutch of Kal.

97

1. Allah and Rama are names of thee, O Jiva? to whomsoever thou art merciful, thou art his lord.
2. Why bow the shaven head down to the earth: why bathe the body with water?
   The shedder of blood is yet called innocent, and his misdeeds are hidden.
3. What is the use of ablutions, and cleansings of the teeth? and of what use prostrations in the mosque?
   With deceit in his heart one offers prayers: what profits his journey to Mecca?
4. Hindus keep the Ekadasi fast on twenty-four[14] days: the Musalman keeps thirty:
   Tell me, who passed the eleven months over, and entered only into one?

[1] Body.
[2] Desires.
[3] Organ of senses.
[4] Human birth.
[5] Maya.
[6] Jiva.
[7] Kal.
[8] Brahma.
[9] Vedas and other scriptures.
[10] Gayatri or ceremonial law.
[11] Scriptures simply instruct on three qualities—Raj, Sat and Tam.
[12] Sound wisdom.
[13] Foul understanding.
[14] Twice a month.

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5. Hari's dwelling is the east: Allah's abode is in the west.
   Seek Him in your heart: there see Him: there is Karim and Rama.
6. If God lives in the mosque, to whom belongs the remaining country side?
   Rama resides in the pilgrim-places and the images: in neither they have found Him out.
7. Who said that Vedas and the Book are false? They are false who do not ponder.
   Within all bodies One alone is seen: tis fear of a second that destroys.
8. Whatever, male or female, is created, they are all Thy form.
   O Kabir, the son of Allah and of Rama, he is my Guru and my Pir.

98

1. Let but Hari's name be mine, and I renounce all others: they are useless.
2. Where then was Adam? Where then Eve? Where then were Pirs and Prophet?
3. Where then was earth? Where then was sky? Where were Vedas and where Koran?
4. He who erected mosques in the world.....Fasting is false and Festival is false.
5. The name of Allah the One is true. To him should man bow down in salutation.
6. Tell me, whence is Paradise? And at whose bidding do you use your knife?
7. The Creator made action His playing: the two paths,[1] Hindu and Turk, were started.
8. Where then was day? Where then was night? Where then was the creation of actions?
9. He has neither caste, nor lineage. Kabir says, He has neither day nor night.

[1] Religions.

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99

1. O friend,[1] where go you, all alone? Why do you not rouse you and take thought for your house?
2. With rice-milk and sugar and butter you cherished your body. Now that body has been cast outside.
3. On your head you were wont to tie the turban deftly: the gems of that head the crows will tear.
4. The bones burn like dry wood and the hair like a bundle of grass.
5. Coming and going you have no companion: what has come to your troop of stabled elephants?
6. You were still unsatisfied with the juice of Maya, when Yama stalked you like a cat.
7. Kabir says, Man has not yet awakened, though Yama's club strikes the crown of his head

100

1. O people, see the kinship of Hari. The mother[2] has caught the son[3] and gone off with the daughter.[4]
2. The mother-in-law[5] and the husband's sister[6] bear rule in the house. A daughter[7] is born in the house of the jugglers.[8]
3. I[9] am brother-in-law: Rama brother of my wife: I am the father and Hari the son.
4. Kabir says—This is the power of Hari: he who once dwelt in Rama is now[10] a bitch's son.

101

1. Gazing on it I was filled with amazement Few can understand this song.

[1] Soul.
[2] Maya.
[3] Jiva.
[4] Budhi.
[5] Will.
[6] Attention.
[7] Desires [8] Mind.
[9] This means, when I have union with God then all relationship vanishes.
[10] In repeated births.

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2. The earth is sky and sky is earth, an elephant [1] enters the mouth of an ant.[2]
3. There is no wind, the mountain is flying. All living things and trees are drowned.
4. The dry tank rises on hearing waves: there without water the goose is sporting.
5. The Pandit sits and reads the Purana and discourses of that he has never seen.
6. Kabir says, He who understands this song [3], he is the Sant, worthy of all trust.

102

1. O sons of a slave girl[4], must I abuse you? You should consider the true path and think thereof.
2. Those of our kin are not our own: we meet them no more, not even in dream.
3. Brahmans, Kshatriyas, and Baniyas: of these none gave heed to my saying.
4. As many as are Yogis and Jangam, they are, one and all, beside themselves.
5. Says Kabir, the only Yogi: They all became delusion's slaves.

103

1. O people, you are simple of understanding.
   As water mingles with water, so will Kabir mingle with the dust.
2. If Maithal is your true abode, then may your death well be at Maghar.
3. Dying at Maghar one will not see death. Dying elsewhere he brings shame on Rama.
4. "One who dies at Maghar, becomes an ass."[5] Truly you have lost your trust in Rama.
5. What is Kashi, what the waste land of Maghar, if only Rama dwells in my heart?
6. If Kabir leaves his shell in Kashi, what honour will that bring to Rama?

[1] Kal. [2] Jiva.

[3] This song hints about the spiritual union with God.

[4] Maya's sons. Kabir's disciple were so before they followed Kabir.

[5] Hindus believed so.

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104

1. How shall I cross the sea, O Master, how shall I cross the sea? I am full of many sins.
2. How shall I serve and worship thee, how meditate on thee? Only without am I white, just like a heron.
3. My nature is a snake's and I am a great sinner. The conscience is foul, and like a cat.
4. I see it to be contrary and crazed, wrapt in the cloak of the six Darshanas.
5. Kabir says, Listen, O men that are mine: all are caught in the noose of a scheming witch.

105

1. The demon of doubt has devoured the world: whoever worshipped it has perished.
2. It comes not from egg nor from womb: it has nor soul nor body. Numberless lives have been sacrificed to it.
3. Goats, fowls and piglings are offered: in the next birth their turn will come.
4. Kabir says, Listen, all men; who worships the demon becomes demon himself.

106

1. The bees[1] have flown, the cranes[2] have settled: night[1] is gone, day[2] also will pass.
2. The maiden Jiva shivers and shudders with fear: she knows not how her lover[3] will receive her.
3. An unbaked pot retains not water. When the swan departed the body withered.
4. My arms are aching with scaring[4] the crows. Kabir says, Now this tale is ended.

[1] Youth. [2] Old age. [3] God. [4] Ceremonial laws.

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107

1. Without the Husband[1] you have become an oilman's[2] bullock.

   You do not sit in the company of the Sants, your whole life has passed beneath the yoke.

2. You will be swept away in death, and for your selfishness will disappear and fall beneath Yama's club.

   For love of riches, wife, son, and affairs of your estate, you have laden yourself with all these burdens.

3. Leaving the husband you are infatuated with worldly pleasures, and have sown the seed of sin.

   In vain hope of salvation for their lives, men eat the leavings[3] of evil[4] spirits.

4. In the eighty-four millions of created beings the world is washed away.

   Kabir says, Listen, O Sants: they are holding fast to the tail of a dog.[5]

108

1. Again am I become as a fish in the water.[6] In my former birth I vaunted my penances.

2. I prided myself that my mind renounced all, that I left my family and lived to repeat Rama's name.

3. I left Kashi and my knowledge was artless. Tell me, Lord of my soul, what shall be my state?

4. Am I a bad servant, or art thou unmindful? Of the two, O Bhagwana, which is the guilty?

5. Now I draw near for thy protection. Nowhere else could I see the feet of Hari.

6. Now I draw near to thy presence. Thou hast made Das Kabir to be sore distressed.

[1] God or True Guru.
[2] Maya or False Guru.
[3] Parshad or offerings.
[4] Images of gods.
[5] Faith in dead gods.
[6] Water of love.

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109

1. Men say Kabir has gone far away. But few, the steadfast, know the truth.
2. The three worlds know the son of Dasaratha. The secret of Rama's name is other than this.
3. By his own knowledge each interprets: he calls it a rope, the snake which he sees.
4. Though knowing virtue's fruit[1] the best, yet leaving Hari the mind finds[2] not salvation.
5. Hari sustains all, as the water bears up the fish. Kabir proclaims another better[3] way.

110

1. None can erase his Karma.
   How can any erase Karma's writing even to the end of a million ages?
2. Sita wedded Raghunath, yet at one moment this held not true,
   Though the Guru Vasishtha divined the hour, chanting the charm of the Sun.
3. He whom men call the maker of the three worlds, smote Bali with violence.
   Once on a time it came to pass, that he in his turn had his day.
4. The body of Narada Muni was disguised: he took the form of a monkey.
   Though he tore the arms of Sishupal, yet himself he wore the armless form (Buddha.)
5. None should talk of Parvati as barren, nor make of Shiva a beggar.
   Kabir says, All these are tales of the Maker: the doings of Karma are different.

[1] Good deeds produce good fruits.
[2] But mind believes salvation is in meditating upon the feet of Hari alone.
[3] True path of salvation.

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111

1. Is there a wise Guru and Pandit, who will understand the Veda reversed?[1]
   In the water[3] fire is burning: in the blind[3] eyes there is sight.
2. The cow[4] has eaten up the lion,[2] the deer[5] has eaten up the leopard.[2]
   The crow[3] has snared the fowler,[2] the quail[6] has triumphed over the hawk.[2]
3. The mouse[5] has eaten up the cat,[2] the jackal[5] has eaten up the dog.[2]
   He who knows the primal teaching, will attain this garb.
4. One single frog[6] has eaten up five[6] serpents.
   Kabir proclaims aloud: the two are one together.

112

1. Disputing arose within the mind: he who can direct it finds release.
2. Is Brahma the greater or That from which he came? Are the Vedas the greater, or He who made them?
3. Is the mind the greater, or He in whom the mind believed? Is Rama the greater or he who knoweth Rama?
4. O Kabir, in doubt and error perplexed they wander. Is the place of pilgrimage the greater, or he who is its servant?

113

1. You believe those who are false: listen, O Sants and wise. The robber's den is within the heart: go not astray through folly.
2. There is a roof of falsehood, it spreads over earth and sky.
   In all ten regions its noose is set: it has beset the soul.

[1] Deva.
[2] Kal.
[3] Mind.
[4] Jiva.
[5] Kam, Krodh, Lobh, Moh, Ahankar.
[6] Jiva and Kal.

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3. Devotion, sacrifice and rosary, piety, pilgrimage, fastings and alms,
   Nine Bhaktis, Vedas, the Book, all these are cloaks of falsehood.
4. One goes about with Shabdas, another boasts his doings.
   Ever they claim respect and renown, both sects, Hindus and Turks.
5. In prating about the heavens, their hour of death has drawn near.
   Cherishing great conceit of heart, they are drowned where is no water.
6. Kabir says, To whom shall I speak? All the world is blind.
   They keep away from one who speaks truth, and are the bond-slaves of liars.

114

1. By the Essential Word alone will you find safety. Believe and trust therein.
2. The One, the Primal Purusha, is a tree, and Niranjan is its branch:
   The three gods are its twigs: and the universe its leaves.
3. Brahma established the Veda: Shiva spread Yoga wide.
   Vishnu is the author of Maya: he started all its traffickings.
4. In the three worlds and in the ten directions Yama obstructs the doors.
   All Jivas are become as parrots, carrying poisonous food.
5. The ruler wears light as his form, who has spread his dominion wide.
   Casting the angle of action, he has caught the whole world.
6. I can annul his dominion and speed the soul across this ocean.
   Kabir says, I can make you fearless: therefore test this minting.

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115

1. O Sants, such is the error in this world, wherein souls are lost in vanity.
2. First erred the undivided Brahma, imagining the existence of his shadow.
   Believing in that shadow he caused desire, and from desire came pride.
3. Through pride he posed as Maker, and established various scriptures:
   In that same error the whole world errs: that error's secret none has found.
4. The eighty-four millions are from that error: that error has misled the world.
   He too has erred, who was from the beginning: now that error eats up all.
5. The error will cease when the Guru is found: to reveal the test, that is true.
   Kabir says, That which remedies this error, that is the test of all, O brother.

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CHAUNTISI

Onkar* is from eternity: those, who know it so, they write, erase, and then again revere it.

This Onkar all repeat: but they that this discern are few indeed.

1. Ka:—

One may find the flame[1] within the lotus.[2] When the mystic moon[3] appears, its light cannot be quenched. There if one gains the golden colour[4], he comprehends the incomprehensible, and makes his mind's abode in heaven.

2. Kha:—

If you would know, amend your defects: else leaving the Husband[5] you wander in the ten regions.

The Husband alone is release and lasting forgiveness. He who would be immortal, let him grasp the song eternal.

3. Ga:—

Obey the words of the Guru: let not the ear receive another word.

Then the bird[6] will range no whither, but comprehending the Incomprehensible rests in heaven.

4. Gha:—

As one body wastes, another appears: body within body is stored.

As body is dissolved, so body comes again: and body again is laid up within body.

* It may be also rendered 'Onkar is beginning'.

[1] Vision. [2] Heart. [3] The eternal light. [4] Reality.

[5] Mind or soul.

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5. Na :—

All the days and nights are spent in gazing; with gazing the eyes grow red.

If for one moment one gains the vision, in that same moment he may close his eyes.

6. Cha :—

A mighty pieture[1] has been displayed : neglect the picture, view the painter.[2]

For Him, who made the varied picture, ignore the picture : wake to Him, O conscious soul.

7. Chha :—

All is the King's : inebriate your soul with Him : blot out all other hopes.

Once and again I have given the warning. Leaving the Husband, why have you let yourself be bound ?

8. Ja :—

Burn up this body while still living, burn your youth, and follow the rule.

What knowledge you have, it must all be burned ; then within the body the light will shine.

9. Jha :

Entangled or free where will you go ? In wandering search your life will be spent.

After searching through a million Sumerus, the fort[3] you built will be your fort still.

10. Na :—

Gazing upon the city of love, yourself resolve your doubts.

Seek not to see, nor seek to escape : where nothing is, offer there your body and soul.

11. Ta :—

Within the mind is a crooked way : open the door and enter the palace.

Tottering or firm, abide therein : be established there, then nowhere will you journey.[4]

[1] Universe. [3] Your next birth will be according your deeds.

[2] Creator [4] No more birth and death.

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12. Tha :--

The goal[1] is far off, the robber[2] near: the ever merciless has paralysed the mind

This robber, who has robbed all the wise, know him as robber, but learn well your goal.

13. Ḍa :—

From fear[3] springs fear : and fear is stored in fear.

Who fears fear, will return to fear; and fear again is laid up in fear.

14, Ḍha :—

All those who search, where go they? The drummer is enamoured of his drum.

Where nothing is, thence all take birth: where nothing is, of that take knowledge[4]

15. Nana :—

The village with inhabitants is far away. O Nana, be thy name effaced.

All living died and in a dense throng passed. Countless Jatis died in the forests.

16. Ta :—

The Three[5] will not vanish : from them keep the body hidden in the three worlds.

Who keeps his body hidden in the three worlds, finds the True Element[6], gains That Element.

17. Tha :

Its[7] depths cannot be fathomed. By this peace that peace comes.

Step by step gain peace, O brother : without the pillars the temple falls.

18. Da :—

See, all is doomed to perish : as you see, so consider.

He that controls[8] the ten doors, then will gain the vision of the Merciful.

[1] Salvation. [2] Kal Brahma.

[3] Do not think that God is terror but believe that He is all love, all merciful. [4] Receive knowledge from that place.

Three qualities. [6] The eternal truth. [7] Bhakti Marg.

[8] Do not stay in a wavering position but concentrate your mind on the One alone.

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19. Dha :—

In the middle[1] vault is darkness : as you see, so consider.

He that neglects the midway to fix his mind upon the summit, will renounce self and make love increase.

20. Na :—

Enter the fourth[2] : else you become the ass of Rama and so feed on grass.

Leaving the King you made your abode in hell : O foolish, even now awake ; morning has come.

21. Pa :—

All commit sin : where there is sin virtue is not.

Pa says, Listen, O brother : by serving me you get nothing at all.

22. Pha :—

The fruit is far off : taste if you will. The Sat-Guru will not pluck and give you.

Pha says, Listen, O brother : none has knowledge of heaven and the realm below.

23. Ba :—

All are wrangling, one and all : by wrangling nothing is achieved.

If one speak, let him speak with meaning : the secret of action's fruit you know not, brother.

24. Bha : —

Illusion overflows the world : by reason of illusion the near is become far off.

Bha says, Listen, O brother : all come in illusion and in illusion they go.

25. Ma :

By serving Ma,[3] one finds not the secret : in serving me they lost their all.

The mind has grasped the root of Ma : he[4] that is in the secret knows it.

[1] In the state of Samadhi one suspends all his actions.

[2] Arth, Kam, Dharam, Moksh (Salvation). The first three are no good if one do not attain the fourth.

[3] Maya. [4] Guru.

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26. Ya :—

Ya[1] overflows the world: yet Ya is to be from the world apart.

Ya says, Listen, O brother: by serving me comes victory, victory.

27. Ra :—

One gets entangled in this dispute: that by Rama's name grief and pain will vanish.

Ra says, Listen, O brother: ask of the Sat-Guru; then come and serve.

28. La :—

In childish lisping instruction comes: by this same lisping you will learn truth.

You yourself lisp and yet blame others: both work in the one field.

29. Wa :—

All cry "He, He." By crying "He" will nothing be achieved.

Wa says, Listen, O brother; none has knowledge of heaven and the realm below.

30. Sha :—

None see the tank: the tank and its refreshing cool are one.

Sha says, Listen, O brother: the world is passing away into the void.

31. Kha :—

All say "True," True: by saying "True" will nothing be achieved.

Kha says, Listen, O brother: repeat Rama's name and so escape.

32. Sa :—

A bow[2] was made with violence: pierced with its arrow all people are afflicted.

[1] Yoga.

[2] Kal has made a bow.

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In the house of Sa the Void takes qualities: so much is not known to any.

33. Ha :—

He is—none knows His being: when things are, then the mind believes in them.

He is in truth—let all receive it: when "He" is, that "That" is no more.

34. Chha :—

In a moment it will be blotted out: when darkness falls, who will make you see?

When darkness fell, none found the end. Therefore Kabir proclaimed it beforehand.

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BIPRAMATISI

1. Gather, all, and hear about the religion of Brahmans: without the knowledge of Hari they sink like an overloaded boat.
2. being a Brahman, one knows not Brahm: he but brings to his home the gifts of sacrifice.
3. He has no knowledge of Him who is Creator: he sits and prates of Karma and Dharma.
4. On the eclipse and at Amawas he worships the water: like the Chatrik they profess one love but their real aim is other.
5. The services for the departed one are on his lips, but at the time of the fire offering his thoughts are on offerings for himself.
6. In the world He is called of high lineage, but again and again he makes men do foul deeds.
7. With his son and his wife he eats the leavings of others, and he calls them defiled who are Bhagats of Hari.
8. His works are unclean: he eats other's leavings: his understanding is defiled and to Yama-lok he goes.
9. Having washed and bathed he goes proudly: when he sees a saint of Vishnu his mind is vexed.
10. He is set on gain and allows no partner. To him the Name is as a fiery oven.
11. He forsook not the reliance on Rama and Krishna: by reading and study he is become the slave of works.
12. He performs works and runs after works: if any consults him, he seeks to establish him in works.
13. Those who believe not in these works, he reviles: to those who believe in works, he gives his heart.
14. 'Tis thus he maintains the Bhakti of Bhagwant: he is of the hierarchy of Hirnakush.

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15. See the way these foolish minds are revealed. Without inward sight they become the slaves of works.
16. By all his worship not one sin is removed : by singing his praises one is drowned in the world.
17. He has in his hands the dice of sin and virtue. So he has wrought the destruction of the world.
18. His system abandons not either system : he sets fire to this house and builds up that.
19. He settles him at home like an honest trader : in his secret heart he robs like a rat.
20. Such is the worship the Brahman pays the gods. To take the name he assumes five postures.
21. They were drowned and could not save themselves ; by speaking of high and low he perished.
22. To call one high, one low is the talk of fools : there is but one air, one water.
23. There is but one Earth and one Potter ; One is the Creator of all.
24. One potter's wheel made many forms : and He is within the seed.
25. One Light pervades all : for mere naming's sake men call it pearl.
26. His acts are devilish but he is called a god : he disputes at length but cannot win across this sea.
27. When the swan leaves and parts from the body, tell me, pray, of what caste is it ?
28. Is it black, white, red or yellow ? Coloured or colourless ? Hot or cold ?
29. Hindu or Turk, aged or youthful, female or male ? All this think out.
30. To whom shall I speak ? Not one pays heed. But so Kabir Das has seen[1] it.[2]

Sakhi : They are swept away down in the current : grasp their hands and draw them to the shore.
Those who will not heed the warnings, thrust them in, further in than before.

[1] Literal recognized or understood its reality. [2] Soul.

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KAHARA

I

1. Practise the simple meditation, the simple meditation, yourself absorbed in the Guru's words.
2. While in the world, keep fixed your roving mind, and your gaze unwavering.
   As you ever see trouble now, so will happiness ever be yours hereafter.
3. Though misgivings do not now readily assail you, yet in your heart unravel such tangles as there be.
   When you draw tight the line of salvation, then the great fish will be caught[1].
4. Bid your mind subdue the mind and refrain from speaking good words or ill.
   Let not the mind quit the love of devotion, nor ever relax its knot.
5. Neglect delight[2], but do not neglect salvation: by the practice of Yoga make perfect your body.
   If you would be inebriate with this love, then with this wisdom bind your thought.
6. Else is the master[3] very stern: he will deal with craft and guile.
   You will be bound and slain: your all taken: all your exultation vanish.
7. When ill fortune comes upon you, whips will be broken on your back.
   The members of your house will stand and see it, but no one's intercession brings you release.
8. You that have no Guru,[4] fall suppliant at his feet, but he will heed no prayer:
   You were without knowledge, never sought to know: how should he know you now?

[1] Understanding attained.
[2] Desires.
[3] Kal.
[4] Having no object of worship.

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9. He has summoned you, but he speaks not: the boatman bears himself with pride:
He that has no provision in his purse must wander helpless to and fro.

10. Those who have continually performed the ordinances, they care not if the wife goes with them no further than the threshold.
One[1] without hands or feet will seize upon your body.

11. You have oars,[2] O foolish, row on: why grope along the bank?
Remain in the shallows,[3] launch not into the deep, lest you lose what now you hold.

12. The burning sun below, the burning sand above; nowhere will you find shade:
Knowing this bestir yourself: why do you not make for yourself some shade?

13. Whatever sport you made, now let that be: how can this be made hereafter?
Your husband's[4] mother and his sister[5] will deride you: you will hide your face in shame.

14. The sugar[6] is melted, the bag[7] sags flabbily: you never obeyed the advice I gave:
You never trained Tazi[8] and Turki[8] horses, you always rode a horse of wood.

15. The clapping and cymbals make pleasant music: all dance to the Kahara measure:
In whatever colour the groom[1] comes to the wedding, therein must the bride[9] too deck herself.

16. Your boat[10] was good: you had no skill to row it: how will you reach the shore?
Kabir says, He who is drunken with the wine of Rama, he is Kabir's disciple.

[1] Kal. [2] Bhakti.
[3] Do not attempt to receive more than you actually can hold.
[4] Mul Prikriti. [5] Avidiya. [6] Age. [7] Body.
[8] Kinds of horses. [9] Body. [10] Human birth.

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II

1. Hear wisdom, O Ruby [1]; hear wisdom, O Ruby: as best you may decide the dispute.
2. Kneading, the potter [2] makes the pots: but no one is saved in the skinner's [3] house.
   Ever the weaver [2] rises and fills the shuttle: the cloth printer [2] dances about the court:
3. Ever the barber [3] climbs into the boat, [4] and burns both boat and oars.
   If you have no knowledge of the master [5], how can you hope to decide the dispute?
4. Within one village [4] dwell five maidens [6]: there too are an elder brother [7] and his wife [8]:
   They strive together, each for her own hand, and care not at all to love their husband. [8]
5. With the buffaloes [9] the starling [10] is always found: eyes it has, but does not see.
   It never kept company with the cows [11], how can you hope it will know the truth?
6. You did not ask the wayfarer of the way, so foolish you are and ignorant.
   You leave the landing and crawl where there is no landing, how can you reach the further shore?
7. One day through greed you seek a Guru of your caste; the next your thoughts turn to the Brahman:
   Set not yourself between the two millstones to be ground to powder: so you will find a nearer resting-place.
8. The Sat-Guru has given an arrow of love: his bow and his arrow are strong:
   Das Kabir made this Kahara: within the Mahara's [12] measure he abides.

[1] Soul.
[2] Kal Brahm.
[3] Kal.
[4] Human body.
[5] All eternal.
[6] Gyan Indris.
[7] Brahma.
[8] Maya.
[9] Indris.
[10] Mind.
[11] Sadhus.
[12] God.

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III

1. O brother, serve the name of Rama : He is near, your hopes are far away.
   Why do you pay worship to other gods, O madman ? All your hopes of them are false.
2. What use is being white outside, O madman, while you are still black within ?
   What matters it that your body has grown old, while still the mind within is young ?
3. The teeth in your mouth have gone, O madman ; still you have iron teeth within.
   Ever you chew the grain of worldly pleasure, lust, anger, pride and coveting.
4. All your body's strength has left you, yet the solace of your heart is doubled :
   Kabir says, Hear, O Sants : all wisdom is not worth a shred.

IV

1. My[1] covering is the name of Rama, and in this Rama I deal.
2. I have made Rama's name my merchandise, and with Hari keep my shop.
   I have displayed a thousand names : it yields a quarter profit day by day.
3. To whomsoever I give a new five seer's weight, he receives but two seers and a half[2].
   Even if the five seers be corrected, yet the difference[3] still remains.
4. The scales are unequal[4] : the seer [5] is but three quarters : deceived [6] ones beat the drum.
   Kabir says, Hear, O Sants ; they gather their bargains and depart deceived.

[1] Such is said by Yogis and performers of penances.
[2] Only half my instructions are followed.
[3] A defective soul is unable to receive instruction.
[4] In repeated births the soul becomes more and more defective.
[5] Bhakti.
[6] Those who rely upon their imperfect Bhakti.

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V

1. Repeat the name of Rama, the name of Rama : awake and look within your mind.

   They gathered and stored millions upon millions : yet they went hence with empty hands.

2. Your grandfather, your father and his father's father, they who buried this treasure in the earth—

   Are you too blind as they were, your inward eyesight gone ? why did they leave all this behind ?

3. This world is but a trafficking in phantoms : at the end there is nothing at all .

   Its birth, its destruction is a thing of a moment : it is as the shadow of a cloud.

4. Relations, kinsmen, race and family, where is the ground of boasting in them ?

   Kabir says, Without meditation upon Rama all wisdom is sunk in the deep.

VI

1. Without the name of Rama, without the name of Rama, the life is lost for nothing.

2. As the parrot is fooled that haunts the *semar* tree : the cotton flew and he has lost his labour.

   As the drunkard who pays out money from his girdle, and for it loses the poor wits he had.

3. As the stomach is not satisfied by pleasant taste alone, nor thirst quenched by dew.

   How can the penniless be helpful to his fellow ? He is vexed at heart with troubles of his own.

4. With the gem in your hand, you knew not its secret : so the tester snatched it from you.

   Kabir says, When this chance[1] has passed, you will not find the gem again.

[1] Human birth.

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VII

1. Bestir yourself, remember Rama : hear this that I proclaim aloud.

2. With shaven head you sit swollen with pride, rings in your ears, within the cave.

   Without, you have besmeared yourself with ashes : but within, within you rob the house.

3. In your village dwells a proud mendicant [1], filled with self, with pride and lust.

   Enticement will bear you away to her lair : all your renown will be no more.

4. Who knows the dweller at the heart of all, will rest unmoved.

   Fearless there in the Guru's city sleeps Das Kabir in peace.

VIII.

1. The bliss (of Hari) and the peace (of Allah) : tell me, to whom was either given ?

   In coming and in going twice were they plundered : all that they had was snatched away.

2. Gods, men, Munis, Jatis : Pirs, Auliya and Mirs : all were born into the world.

   How far shall I count them ? They are endless millions : all have tasted death.

3. Water, air, and sky will vanish : the moon and mighty heroes :

   This will vanish, that will vanish : perfection falls to the lot of none.

4. Saying "All's well" the world is perishing : this "welfare" is a noose of Kal.

   Kabir says, All the world will perish, but the Immortal Rama abides.

[1] Body. [2] Mind.

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IX

1. O Fool, this is the fashion of the body : death comes, and none consents to touel it.

Your very armlet they will break and take, though your wealth be counted in millions.

2. When your breath comes short, their fears begin : this family that is your boast.

Whoever comes near, will hurry you out nor suffer your stay a moment longer.

3. You were nice in anointing your body with sandal : you wore on your neck an ivory circlet.

But dead, that same body the vulture's beak rifles and its flesh is rent by the jackals.

4. Kabir says, Listen, O Sants : they are void of wisdom, of true understanding.

This day or that, so all will be, be he a king or be he a beggar.

X

1. In all I am--and am not. Me they pronounce now this, now that.

My covering is a single sheet[1] : so men speak of me as Unity.

2. One unbounded, without limit, as the ray of the Moon in a pitcher of water.

I am of one likeness; none understand ; else age, death, doubt would flee away.

3. I am neither babe, nor aged : with me is no disciple.

I live in the form of the three qualities : I deal with all : my name is Rama the King.

4. Where are night and day, I am not : male and female are alike in me.

I am neither sent nor summoned : I am in the world untrammelled.

Prikriti.

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5. The weaver [1] knows not loom [2] nor warp, [3] yet he weaves his web in ten [4] places.

As each has seen the Guru's splendour, so he speaks: but few have grasped its truth.

6. The diamond of the mind received a hundred facets: even the cost of the cutting was not made.

Of Hari, for whom gods, men, and Munis searched, the friends of Kabir have found some trace.

XI.

1. O sister[5] of my husband, you long for union: when you slept the whole world vanished.

When you came, and you slept together, you and my husband vanished away.

2. My father's[7] wives are two[8], myself and my husband's brother's wife: both vanished.

When I reached my husband's land, then the world's nature was made clear to me.

3. My mother[9] died and my father: the tank[10] that was made vanished with them.

I died and so all died to me: my folk[11], my family, vanished together.

4. While the breath is within the body, so long is peace far distant.

Kabir says, When the breathing ceases, the house [12] in the end is burnt up with fire.

XII

1. This Maya is mad for Raghunath, and she goes forth to hunt her prey.

The wise and polished she chose out and slew: not one has she spared of all.

[1] Jiva.
[2] Maya.
[3] Maya's actions.
[4] Ten doors.
[5] Maya.
[6] Brahm.
[7] Eternal Purusha.
Bhaktani and Bhakti.
[9] Adi Maya.
[10] Ceremonial law.
[11] all those who established rituals, etc.
[12] Body.

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2. The recluse (silent), the brave, the ascetic she slew, the Yogi deep in his meditation.
   She slew the Jangam in his jungle, though he had abjured the favours of Maya.
3. The Pande she slew while reading his Vedas, the Swami performing his worship.
   The Pandit she slew when expounding his texts. On the self-controlled she cast her bridle.
4. Shringi the Rishi she slew in the forest and clove the head of Brahma.
   Muchandar Nath turned away and shunned her: even in Singhal he was overwhelmed.
5. In the house of Sakat she ruled the household: but is a slave to the devoted of Hari.
   Kabir says, Listen, O Saints: when she approaches, drive her away.

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BASANT

I

1. Where spring holds sway the twelve months through, few have conceived the perfection there.
2. Where fire as rain pours down in ceaseless streams, where the forest grows green in all its eighteen glades.[1]
3. Where unrestrained the waters well up within, and the cleansing air bears away all foulness.
4. No trees are there, yet heaven is bright with blossom; Siva and Brahma would drink its perfume.
5. Sanak Sananda, all the devotees, like bees, would find it; the eighty-four million Jivas fain would enter there.
6. If the Sat-Guru unveil for you the truth thereof, never forsake your meditation at his feet.
7. Whoso hungers for the fruit of that eternal world, Kabir says, let him understand, so shall he taste of it.

II

1. They who learn the love of Sri Basant but with their lips and straightway lose it, again and again Yama meets them at the journey's end.
2. Those who have beaten out the music of Meru-*dand*, have burnt up all their desires in the eight-leaved lotus.
3. The fire of Brahma was manifested: in them upward and downward passes the breath.
4. Nine[2] channels are the abode of uncleanness: five[3] maidens go in company to see.

[1] 6 Dyal Des, 6 Kal Des, 6 Maya Des.

[2] Nine doors of body.

[3] Five senses.

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5. The music of the infinite fills all the air: two and seventy[1] men cast dust upon their bodies.
6. The sight of Maya has bewitched you, as a flower of the forest that blooms but for a day.
7. Kabir says, Behold the servants of Hari, that ask as their Holi gift[2] a house in heaven.

III

1. To greet thee, O *Mehtar*, have I come. Now grant me to wear the garment of spring time.
2. The loom[3] is long, the pin[3] is thin, the thread[4] is old and tied upon three[5] pegs.
3. Three hundred and sixty[6] threads are stretched: they are tied with two and seventy knots[7]
4. Through the pipes[8] comes a ceaseless murmur: the weaver's wife[9] sits crouching there.
5. Above it dances and plays the dancer[10]: upon the loom her feet[11] are moving.
6. Five, twenty-five,[12] and ten doors are there: five maidens[13] face each other there.
7. They have decked themselves with veils[14] of many colours. At Hari's feet Kabir sings his song.

IV

1. The old witch[15] laughs to herself as she says. "I am ever young: what woman so fair as I?"
2. My teeth are gone with chewing betel: my hair is fallen with bathing in Ganga.
3. My eyesight is gone from painting with antimony: my youth is gone with snaring lovers.
4. Those who are wise, I make my prey: for those who are foolish I deck me with charms.
5. Kabir says, The old witch sings for joy: son[16] and husband[17] she has eaten and there she sits.

[1] Followers of various religions.
[2] Phagowa.
[3] Body.
[4] Jiva.
[5] Three qualities.
[6] Bones.
[7] Ligaments.
[8] Arteries
[9] Maya.
[10] Jiva.
[11] Maya and Brahma.
[12] 5 Elements and 25 Prikirtis.
[13] Five senses.
[14] Garbs or bodies.
[15] Maya.
[16] Jiva.
[17] Brahma.

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V

1. O Pandit, read the riddle of her[1] who was unmarried, remaining virgin.
2. The assembled gods gave her to Hari: through the four ages was she with Hari.
3. First she came in the guise of Padmani: she is a serpent-wife that preys upon the world.
4. She is grown woman, and her husband a boy: the darker the night, the brighter her lustre.
5. Kabir says, She is the whole world's darling: of their own strength none can slay her.

VI

1. Mother, my husband[2] is tractable indeed: he toils at his work[3] till daylight comes.
2. At dawn he rises and sweeps the courtyard[4]: he takes a great basket[5] and removes the cow-dung.[6]
3. Stale[7] rice my husband accepts and eats: he takes a big pitcher[8] and goes for water.
4. I have tied my husband to my apron strings[9]: I can take and sell him from market to market.
5. Kabir says: These are the doings of Hari: this woman's [1] husband [8] knows not shame.

[1] Maya.
[2] Brahma.
[3] Actions.
[4] Destroys the world.
[5] Through Kal.
[6] Sweeps the world.
[7] Karmas of his past birth.
[8] Busy in ablutions and pilgrimages.
[9] I subdued him. (Literally "to the side of my bed.")

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VII

1. O friend, within my very house the quarrel grows violent: this restless woman[1] rises and attacks me.
2. She is one, she is tall, and has five[2] hands. These five have twenty-five[3] to help them.
3. These twenty-five point different ways: and others point out others still.
4. While still midway they expect the goal: and among them the Jiva is shaken to pieces.
5. Each grudges if it be not satisfied. Tell me, whence can come peace and rest?
6. No one considers or cares for this. Every one thinks but of viewing folly.
7. From king to beggar all are grinning and laughing. So none can grasp the form that is One.
8. They search not within, but declare it far off. Everywhere these herons glut themselves.
9. There are millions of hunters, but one Jiva only: therefore it cries "O Love, my Love."
10. What's to come, this present hour decided. Says Kabir, His die is cast once for all.

VIII

1. A branch in her[1] hand to shelter her, the woman sports there: he that is learned let him unravel this.
2. She wears no garment, goes unveiled: above riches is this unreal one beloved.
3. She rings out uncertain music: now she destroys and now she saves.
4. Says Kabir, the servant of servants, To one she gives bliss and to another grief.

[1] Maya.
[2] Akash, Wayo, Tej, Water and Prithwi.
[3] 25 Prikritis.

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IX

1. So is this priceless body swept away. Recite the name of Rama if you would gain the shore.
2. Benu, Bali, Kans are gone: Duryodhan is gone: his race is perished.
3. Prithu is gone, who ruled the earth: Bikram is gone: not one remained.
4. The six great potentates are gone, their retinue swept hence. Delay no more, O man, to see and understand.
5. Hanuman, Kashayapa, Janak, Bali: these all were choked in the stream of Yama.
6. Gopi Chand performed his Yoga fully: Ravan was killed in the act of desire.
7. All, who took birth I saw passing away. Kabir says, Sing the name of Rama.

X

1. All are drunk, none awoke: the thief is upon them, and plunders their house.
2. The Yogi is drunk in his meditation, the Pandit drunken with reading Puranas.
3. The ascetic is drunk in his austerity, the Sanyasi drunken with thought of "I."
4. The Maulvi is drunk in reading the Koran, the Qazi drunken with doing his justice.
5. The worldly are drunk in the stream of Maya, the kings drunken with pride.
6. Drunken are Sukhdeo, Udho and Akraura, Hanuman drunken with joy in his tail.
7. Siva is drunken in obeisance of Hari, in the Kali Yuga drunken are Jaideo and Nama.
8. The Smriti and Vedas have declared the truth, as the secret of his house was the death of Ravan.
9. This roaming mind pursues ever low aims: Kabir says. Sing the name of Rama.

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XI

1. O Siva, is it thus you make Kashi your own ? The time is come to think thereof, O Siva.
2. All offer unguents, sandal, perfume, betel leaves: in every house Smriti and Puranas are chanted.
3. In temples of every kind the food is offered: the people of the city cry aloud to you.
4. In all ways your people are fearless before you: therefore my mind too is bold to approach you.
5. Our children[1] have this knowledge only: to you it belongs to make them go astray.
6. Wherever a man has set his heart, when the Jiva dies, say, will it not enter there?
7. Should he suffer loss therein, not his is the fault, the blame is his Lord's.
8. Hari was gracious and disclosed the secret, "Where I am, why thought of second?"
9. Four days possess your soul in patience: that which he sees, this speaks Kabir.

XII

1. No one observes my saying: men drown themselves in a stream of water.
2. The blind follow the blind, as one seeks the company of a harlot.[2]
3. So undiscerning are they: the husband stands near and they do not know him.
4. Each[3] claims honour for his own: and lying devices are taken for truth.
5. Nothing does a liar ever achieve: so I warn you; hear, ye shameless.
6. Give up Pakhandas and heed my words: else you will fall into Yama's hands.
7. Kabir says, Men never truly searched: they wandered and died like a Rojh[4] in the forest.

[1] Bhaktas. [3] Each god.
[2] Who has no husband. [4] A white-footed deer generally known as Nilgai.

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CHANCHARI I

1. Maya sporting plays the temptress, the whole world she has taken captive.
   Lithe as a leopard, with the gait of a young elephant, she has decked herself with delusion.
2. Her veil is dyed in varied colours, she is adorned as a beautiful maiden.
   Her wondrous beauty of form and the excellence of her grace are beyond all telling.
3. A body as the moon, the eyes of a deer has she: unveiled the gem upon her brow.
   All the Yatis and Satis were enamoured of her: she walks as a young elephant.
4. She blackened the face of Narada and hid herself from his eyes.
   Triumphing in her triumph she turned away backward with a mocking smile.
5. She ran in pursuit of Siva and Brahma and made both her captives:
   She took from them the Holi gift[1] and straightway eluded them.
6. The song celestial filled the air and entranced the ear of all who heard.
   This player makes her play, to fit the throw of every player.
7. She has cast ignorance before them: the feet that walk can walk no more.
   So the player sets her play: the chance of this birth comes never again.
8. Gods, men, munis, deities, Gorakh, Datta, and Vyasa:
   Sanak, Sanandan, lost at this gaming: what hope then have others?

[1] Phagowa.

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9. Filled full of empty love she rests her syringe on her breast:

She made all captive to her will, and then withdrew with backward glances.

10. She has formed a lake of wisdom and in her hand holds the three qualities:

She drew after her Siva and Brahma and lures away all others with her.

11. On one side stand gods, men and munis, on the other she alone:

Her glance fell on them, she spared none, she set one seal on all.

12. All that were she trapped and in her veil enmeshed them.

Black was the line she drew on all: none went without her mark.

13. Indra and Krishna were standing at her door, their eyes hungry with longing:

Kabir says, They alone were saved, in whom desire found no entrance.

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CHANCHARI II

1. Burn up all this world's desire : O mind distraught.
   Therein is sorrow, grievous trouble : Know this, O mind distraught.

2. Without foundation is the temple : O mind distraught.
   Of brick wherein no earth is kneaded : Know this, O mind distraught.

3. 'Tis but the model of an elephant : O mind distraught ;
   The Creator has but drawn a picture : Know this, O mind distraught.

4. What sense is pride of wealth or body : O mind distraught ?
   These are a prize for earth and earthworms : Know this, O mind distraught.

5. Blinded by lust the elephant is taken : O mind distraught.
   And to the *ankus*[1] bows his head : Know this, O mind distraught.

6. The monkey fills his fist with dainties : O mind distraught.
   He stretches out his arm and grasps them : Know this, O mind distraught.

7. Despair of escape takes hold of him : O mind distraught.
   From house to house he gets but blows : Know this, O mind distraught.

8. Nothing he knows of worse or better ; O mind distraught.
   From house to house he has to dance : Know this, O mind distraught.

9. As a parrot, the springe catches ; O mind distraught.
   Even so see thou delusion : Know this, O mind distraught.

[1] The iron hook with which elephants are driven.

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10. What use can it make of learning: O mind distraught?
At the last the cat devours it; Know this, O mind distraught.

11. The guest that comes to house deserted, O mind distraught
As he comes, so he departeth: Know this, O mind distraught.

12 Countless the sacred streams to bathe in, O mind distraught.
Many the deities to worship: Know this, O mind distraught.

13. Men are drowned, where is no water: O mind distraught.
Set thyself in Rama's vessel: Know this, O mind distraught.

14. Says Kabir, the world's deluded: O mind distraught.
Hari's service they deserted: Know this, O mind distraught.

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BELI I

1. Within you, Swan,[1] is Mansarowar, O Rama that lives in all.
   While one watches, comes the robber,[2] O Rama that lives in all.
2. If one watches, he escapes him, O Rama that lives in all.
   Those who sleep, they are beguiled, O Rama that lives in all.
3. To-day the goal[3] is close beside you, O Rama that lives in all.
   To-morrow 'twill be far, far distant, O Rama that lives in all.
4. Your home is in a stranger's[4] country, O Rama that lives in all.
   You waste your eyes in fruitless searching, O Rama that lives in all.
5. As one churns curds, so you churned terror,[5] O Rama that lives in all.
   You made your whole abode[6] the churn, O Rama that lives in all.
6. The Swan is insensible as marble, O Rama that lives in all.
   The pure word cannot pierce and enter, O Rama that lives in all.
7. O Swan, you were a precious jewel, O Rama that lives in all.
   I warned, you did not heed my warning, O Rama that lives in all.

[1] Jiva.
[2] Kal.
[3] Salvation.
[4] Niranjan's.
[5] Desires.
[6] All five senses.

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8. As you did, so you received, O Rama that lives in all.
Blame not me for your own error, O Rama that lives in all.

9. You left the all, and chose the finite, O Rama that lives in all.
Made for yourself this easy trading, O Rama that lives in all.

10. Had you but made Rama's name your traffic, O Rama that lives in all.
Your bales had been of priceless treasure, O Rama that lives in all.

11. Laden with goods five[1] merchants travelled, O Rama that lives in all.
Nine[2] porters bear with them ten[3] burdens, O Rama that lives in all.

12. While in the way the merchants quarrelled, O Rama that lives in all.
And so they have destroyed the body, O Rama that lives in all.

13. In bitter grief the Swan departing, O Rama that lives in all.
A long farewell took of his fellow,[4] O Rama that lives in all.

14. Within the lake[5] the fire is kindled, O Rama that lives in all.
The lake is burned, and turned to ashes, O Rama that lives in all.

15. Says Kabir, O Sants, now hearken, O Rama that lives in all.
Discern ye now 'twixt good and evil, O Rama that lives in all.

[1] Five *bhutak sharir*.
[2] Five Prans and four Antahkarans.
[3] Indris.
[4] Claimants of his body.
[5] Body.

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BELI II

1. You were led astray by Smriti, O Rama thaunves in all.
   You believed to your deluding, O Rama that lives in all.
2. These are like the fisher's angle, O Rama that lives in all.
   One believes and is entangled, O Rama that lives in all.
3. Such are Vedas, and such is Bhagwat,[1] O Rama that lives in all.
   So my Guru has assured me, O Rama that lives in all.
4. You have raised your fort of cowdung, O Rama that lives in all.
   You will soon forsake the battle, O Rama that lives in all.
5. Him by wisdom's strength none reaches, O Rama that lives in all.
   By what searching can one find Him ? O Rama that lives in all.
6. Hear, possess your soul in patience, O Rama that lives in all.
   Though at first the mind is shamed, O Rama that lives in all.
7. Think not then to search hereafter, O Rama that lives in all.
   All is found in this form only, O Rama that lives in all.
8. Says Kabir, O Sants, now hearken, O Rama that lives in all.
   Near you let no snare be woven, O Rama that lives in all.

[1] Shastras.

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BIRHULI

1. Neither end nor yet beginning, O Soul forsaken.
   Neither root, nor tree, nor branches, O Soul forsaken.
2. There is neither night nor daylight, O Soul forsaken.
   There is neither air nor water, O Soul forsaken.
3. The companies of Brahma and Sanaka, O Soul forsaken
   Have spoken endlessly of Yoga, O Soul forsaken.
4. In Asarh[2] month came the winter, O Soul forsaken.
   Thus the seven[3] seeds were planted, O Soul forsaken.
5. The field[4] was ever harrowed, weeded, O Soul forsaken.
   Ever sprang new leaves,[5] new branches, O Soul forsaken.
6. Still 'tis[6] empty, still 'tis empty, O Soul forsaken.
   All the three worlds still are empty, O Soul forsaken.
7. Only one fair flower[7] blossomed, O Soul forsaken.
   And this universe the flower is, O Soul forsaken
8. That flower is the Bhakta's worship, O Soul forsaken.
   So they find the King[8] in worship, O Soul forsaken.
9. By the Sants the flower is gathered, O Soul forsaken.
10. It needs no antidote[9] for poisons, O Soul forsaken.
    The charmer owns its power resistless, O Soul forsaken.
11. A field of poison[10] you have planted, O Soul forsaken.
    Why do you refuse the harvest? O Soul forsaken.
12. Birth after birth, one fruit[11] you gathered, O Soul forsaken.
    From this branch of oleantler,[12] O Soul forsaken,
13. Says Kabir, the truth he findeth, O Soul forsaken.
    When of this my fruit he tasteth, O Soul forsaken.

[1] Or "Soul sick with longing."
[2] As soon as one was born.
[3] Srutis.
[4] Body and mind.
[5] New modes of worship.
[6] This world.
[7] Desires.
[8] Object of worship
[9] Ceremonials.
[10] Actions.
[11] Be born again.
[12] Maya.

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HINDOLA

I

1. The whole world swings in the swing of delusion.
2. Where sin and virtue form the two supports and Maya has set it on Meru mountain.
   There, seated in the seat of actions, is there one who does not swing?
3. Desire it is that sets it swinging, the twisting ropes are worldly pleasures, longing its peg, behold it.
   Good deeds and bad are made the ropes, gripped by the two hands.
4. All Gandharvas, Munis, swing therein: there swing Surpati and Indra.
   Narada, Sharda, swing therein: there swing Vyasa and Phanindra.
5. There swing Biranchi, Mahesha and Munis: there swing the sun, the moon.
   He who is Formless, Himself took form and there he swung as Govind.
6. The six,[1] the four,[2] fourteen,[3] the seven,[4] the one and twenty,[5] the three worlds there are set:
   Search out and see the four creations, never a one is stable.
7. Search these and find Khandas and Brahmanda: nor did the six Darshanas find release.
   Take counsel with the Sant and Sadhu: when freedom's won, where goes the Jiva?
8. Where is no moon, no sun, no night, no twilight, where are no five elements.
   Where famine, death, destruction are not, there but few *sants* attain.
9. Exiled thence, for many ages' passing, so you wandered on the earth.
   Seek with the Sadhus and share their vision, so you will turn again and enter.

[1] Darshanas. [2] Vedas. [3] Fourteen sciences. [4] Rishis.
[5] Elements :—5 tanmatras, 5 bhuts, 5 prans, 4 antahkarans, 1 Prakriti, 1 Pradhan.

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10. The swinging holds no fears for him, who is a Sant and wise.
Says Kabir, who finds the true Sukrit, comes never again to swing.

II

1. Making of many forms his picture, Hari has set his dance awhirl.
To quench his longing for that swinging, who has ever found the wisdom ?
2. Swinging, swinging through the ages, yet the mind leaves not its craving.
Night and day the swing swings ever, through the four ages, each year's rains.
3. Now it swings high and now swings low, and now unwitting bears to heaven.
Delusion's swing so well deludes : and can stay his swinging.
4. Of this swing I live in terror : hold me fast, O Yadava king :
Kabir cries, Grant my prayer, Gopal, that I may find thy refuge, Hari.

III

1. Coveting and desire its side-posts, thus the mind has set a swing.
The Jivas of all the world are swinging : nowhere is a firm abode.
2. Wise men swing there in their wisdom : the kings and peoples swing.
Sun and Moon swing there together : no one found the secret out.
3. Eighty-four millions Jivas swinging : Ravi's son[1] pursued and took them.
Countless ages, æons passed : alas ! not yet has one paid heed.
4. Earth and sky swing there together : there the air and waters swing.
Hari has taken form, is swinging : the Swan Kabir beholds it all.

[1] The messenger of death.

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SAKHIS

1. When thou[1] wast free from birth, then there was none.
   On thy sixth[2] day I awoke. Whither dost thou stray ?
2. The word is mine and thou art of the word. Hearing do not pass it by.
   If thou wouldst know the real essence, then test the word.
3. My word is from eternity. The word has entered into the Jiva.
   It is a basket for flowers : but the horse has eaten up the *ghi.*[3]
4. Without the word consciousness is blind. Tell me, whither shouldst one go ?
   If one find not the door of the word, then he strays aimlessly this way and that.
5. There are words many and various : churn and extract the real word.
   Kabir says, He who has not the real word, an accursed life he lives.
6. Beaten by the word some have fallen, and some have resigned dominion :
   They who have discerned the wor :, their work was perfected.
7. My word is from eternity : meditate thereon moment by moment.
   It will bear fruit within, all the outward is vanity.[6]

[1] Jiva. [2] Man Indri. [3] Body. [4] Agayan. [5] Harish Chandra.

शब्द हमारा आदि का पल पल करहु याद अन्त फलैगी माहली ऊपर के सब बाद

It is impossible not to recall the long history and great significance of the similar conception in western thought from Heraclitus through the Stoics to Philo of Alexandria and thence into Christian thought, the author of the fourth Gospel. Heraclitus' lost book opens with the words—" Having hearkened not unto me but to the Logos, it is wise to confess that all things are one."

Or, compare with other passages from Heraclitus Sakhi 4.

[6] In the Vedic hymns, the Brahmanas and Upanishads there are references to Vak, personified as a goddess in Hymn 10 of the Rig Veda: but whether anything like a continuous development of a Logos conception can be traced down is far from certain. Certainly the two conceptions are not identical, any more than Vak and Shabda are identical. Nor does it seem probable that Kabirs' teaching was influenced or inspired by Christian teaching, whatever may heve been the fact with regard to the later literature of the Panth.

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8. Those who did not make provision reached a town and city.
Where, when darkness falls and day is over, they cannot make provision.

9. Furnish you with provision here: the way before you is difficult.
All were going to buy in heaven, but there is neither trader nor market.

10. If you know your Jiva as your own, then seek that Jiva's good.
Such a guest as Jiva will not be found a second time.

11. If you know him as your very master, then know that Jiva well.
If you regard your own honour, do not ask others to give you to drink.

12. Why go about offering water? In every house is a flowing sea.
If one be really thirsty, he will drink perforce.

13. O Swan,[1] pearls[2] are for sale, heaped on a golden dish.
What will he do with that, the secret of which he knows not?

14. O Swan, thou art all of the colour of gold,[3] how can I describe thee?
When thou comest in prosperity to the tank,[4] then I will sing loving praise of thee.

15. O Swan, thou wast strong, but now thy steps are slow.
Stained with various colours,[5] thou didst take another love.

16. The Swan departs from the lake, the body is left empty.
Kabir proclaims aloud, Ever the same door, the same dwelling.

17. The Swan and the heron to the eye are of one colour, they feed in the same tank.
But in knowing the milk from water the heron is revealed at once.

[1] Jiva.
[2] True teachings.
[3] Pure and unstained.
[4] Body.
[5] By following other masters.

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18. Wherefore is the doe[1] so starved? She feeds by the pool crowned with green pasture.
There are a million hunters, but one doe. How shall she escape their shafts?

19. The three worlds are a cage: virtue and vice a net.
All souls became a prey, there is one hunter, Kal.

20. Life is lost in covetousness: vice has devoured virtue.
On him who speaks but half of half, on him I look with wrath.

21. The half of a Sakhi completes the work, if it be understood.
What use is the *pandit* and the books he reads, though night be joined to day?

22. A figure of five elements was fashioned: it forthwith cried "I, I."
Tell me, Pandit, which is greater, the word or the Jiva?

23. To this figure of five elements the name of man is given.
If one piece of the machine is gone, the whole is rendered useless.

24. Colours spring from colours; yet all colours are but one.
Of what colour is the soul? Seek to discern that.

25. The soul (enlightened) is as molten (gold): the word is there as (purifying) borax.
The drop of yellow rain brings mildew: Kabir says, But few see this.

26. By taking five elements the body was made. The body received them, what was done?
In the bondage of deeds it is known as Jiva: the Jiva is given over to the doing of deeds.

27. Within these five elements is the abode of that which is hidden.
There are but few who find the secret. The Guru's word is the proof.[2]

28. Who sits with sensation stilled,[3] in sidelong posture, the windows of his body filled with light;
In his heart I reside, girt with my armies before him.

[1] Jiva.
[2] It can be found through the Guru's instructions.
[3] In the state of Samadhi.

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29. Within the heart is a mirror, yet the face cannot be seen.
Then only will the face be seen, when doubt has vanished from the heart.

30. A village on a high hill, and the arm of a mighty man:
Serve such a master[1], on whose very shadow you may be upborne.

31 By the path the Pandits went, by that the foolish too have gone.
Rama's cliff is very high: thereon Kabir has climbed.

32. They say to me, "O Kabir, come down: you have with you neither provision nor guide.
If your provision fail, your feet be weary, the Jiva will be in the power of another."

33. The house of Kabir is on the mountain peak, where the path is winding.
There the foothold even of the ant is not sure, there men load their oxen no more.

34. He who has never seen that country and yet speaks of it is a fool.
He himself eats salt, and yet goes offering camphor for sale.

35. All say, "The word, the word": but that word is without form.
The tongue cannot utter it: it is grasped by perceiving and testing.

36 The master dwells on the mountain top and his home above the horses of the sky (lightning).
There without flowers the bee sucks honey: tell me the name of that tree.

37. Sandal, restrain thy fragrance: on thy account the wood is cut.
Do not slay the living Jiva: after death all will prove useless.

38. The sandal is wrapped with snakes: what can the sandal do?
Every hair is steeped in poison; where can the *amrit* enter in?

[1] Follow God alone.

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39. Placed on the slab of Samsan[1] all forms[2] (stones) are of one colour:
Kabir says, Such is the state of the prey,[3] dogs[4] see and bark.

40. What it has seized, it does not let go, though tongue and beak be scorched.
What sweetness is there in the live coal, yet the Chakor[5] swallows it.

41. The Chakor trusting upon the Moon swallows the burning coal.
Kabir says, It burns not: so great a thing is love.

42. They sway to and fro in the struggling twilight: no single one escaped.
Even Gorakh was caught in the city of death: who then can be called pious?

43. Gorakh was in love with his devotions: he would not allow his dead body to be burned.
Yet his flesh decayed and mingled with the dust, though his body gleamed with much rubbing.

44. Running from the forest the hare fell among the ravines, following its nature.
To whom will the hare tell his troubles? Who will understand the hare?

45. For many days he wandered and performed Samadhi.
The hare has fallen into a pit: now far away he bewails his lot.

46. O Kabir, doubt did not vanish, though many garbs were worn.
Without the knowledge of the Lord there is a dividing barrier within.

47. Without fine the world imposed fine, and sixteen[6] fines are levied.
The Divider is covetous: sugar is sweeter than '*gur*.'[7]

[1] A kind of stone=Maya.
[2] Stones.
[3] Jiva
[4] False Gurus.
[5] A Greek partridge. It is said that it lives upon moonbeams, and eats live-coals at the full moon.
[6] 5 Karam Indris, 5 Gayan Indris, 4 Antah Karan :—Man, Chit, Budh, Ahankar, 2 Maya 'I' and 'my.'
[7] Molasses.

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48. In the scented sandal forest of Malaya-gar other trees are hidden :
Though they take the name of sandal, yet are they not true Malaya-gar wood.

49. In the scent of the sandal forest of Malaya-gar the Dhak[1] and the Palas were steeped.
But the bamboo-tree was never scented, though age after age it stood so close.

50. Walking and walking the feet grew weary, the city is yet nine *kos*.
If a halt be made midway, tell me, who is at fault ?

51. Dusk fell, the day was over, evening came at last :
Engaged with many lovers, the harlot remained barren.

52. The mind cries, " Whither shall I go ? " And conscious thought, " Whither shall I go ? "
After six months of travel, still the village is a mile distant.

53. They renounced their households and became *udasi*[2] : they entered the forest to do penance.
The worn out body died : and she[3] who sells the betels, picked and ate it.

54. For those who understand the name of Rama, for them the cage wears thin :
Sleep comes not upon their eyes, nor does the flesh thicken upon their bodies.

55. Those who are steeped in the juice of Rama, their tree will never wither.
No longer are they aware of aught : such men know nor pain nor pleasure.

56. If the mango and the *maulsi* tree be cut they bear no fruit : the slit ear will not heal.
O Gorakh, whose renown remains, if he understands not the song ?

57. The Jiva is like the *paras*, the world is like the iron :
The *paras* begets the *paras* : the tester is the mint (of truth).

[1] Butea frondosa.
[2] A hermit.
[3] Maya.

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58. O Kabir, deck thyself in the garments of love, and dance.
To him is given honour, whose body and soul speak truth.

59. Into the chamber of mirrors entered a dog headlong:
There at the sight of his own image he barked and barked till he died.

60. When one sees his reflection in the mirror, he is in both the same:
From this element comes that: and that is the same again.

61. All forests and all oceans are of me: I make lover and beloved one.
Now are they on the road of Kabir: let the travellers go thereon.

62. My song is new: none understands the strain.
Whoever has perceived this word, he is a king of kings.

63. Kabir proclaims it loudly, sitting upon a branch of the sandal-tree:
They walk not on the road appointed: what loss is that of mine?

64. Of the truthful he is best of all, who in his heart is true.
Without truth there is no comfort, though one give a million discourses.

65. Deal in true merchandise, know this in your heart.
By truth you will gain the diamond, by falsehood you will lose your all.

66. They pay no heed to sound words, and they take no thought themselves.
Kabir proclaims aloud, The world has passed as a dream.

67. The fire is lit in the ocean, no smoke appears.
He only knows it, who is burnt up therein, and he who kindled it.

68. The fire is lit by him who sets the fire: when he lights, it burns.
I sacrifice myself to him who sets the fire: the thatch escapes, but the house is consumed.

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69. A drop which has fallen into the ocean, all know it well.
That the ocean is within the drop, this is understood by few.

70. It is planted on poisoned ground, be it watered with *amrit* a hundred times.
O Kabir, people do not renounce the thought, whate'er it be, within the mind.

71. The half-burned log,[1] it cries aloud:
Now that I go to the blacksmith's house, he will burn me a second time.

72. The wood[1] which is wet from separation[2] splutters and pours out smoke.
It will be free from pain only when the whole is burned.

73. Him, who is pierced by the arrow of separation, no drug will heal.
A lingering, lingering death he lives, takes birth again, to cry, "Ah me, Ah me."

74. Kabir's word is true: in your heart see and ponder it.
They do not consider and understand, though I continue to proclaim it for four ages.

75. If you are a true merchant, open a true market.
Sweep well within and throw the rubbish far away.

76. The chamber is of wood: fire is set all about it.
The learned Pandit was burnt to ashes: by good luck the ignorant were saved.

77. As falls Sawan's rain in heavy drops from heaven:
The whole world became Vaishnava: but the Guru never gave them teaching.

78. Close to the bank he sank and was drowned: I am distressed for this.
In the full current of the stream of avarice, how is it you can sleep?

79. He recites the *sakhi*, but does not grasp it: he does not walk along the path.
The stream of the river of avarice flows deep: where can one firmly plant his feet?

[1] Jiva.
[2] From God.

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80. Many I met of many words, but none I met who grasp them.
Let him who speaks so be swept away, if he holds not fast himself.

81. If one by one it be established, then it will be established.
He who speaks with double tongue, shall be beaten with redoubled blows.

82. Restrain your tongue, refrain from much speaking.
Hold fast by the tester, who has knowledge of the word that falls from the Guru's lips.

83. He who does not bridle his tongue and has no truth in his heart,
Do not keep company with him: he will rob you even of a marble of glass.

84. The soul has perished by reason of the tongue: every moment they speak unworthy words.
By reason of the mind they go astray in error and Kal swings them hither and thither.

85. The spearhead is fixed in the body: the arrow broken sticks fast.
Without the loadstone it cannot be drawn out: a million other stones proved useless.

86. In front the stairway is narrow: behind it is broken in pieces.
The maiden behind the curtain pushes others on, herself far from the danger.

87. While in the world consider, whether householder or Yogi.
The time is passing away: beware of strange folk.

88. Doubt has destroyed all the world: none destroys doubt.
He will destroy doubt, who has considered the word.

89. Speech is of many varied kinds: thine eyes perceive nothing.
Kabir proclaims aloud, Understand the speech of each abode.

90. By holding the root work is perfected: do not go stray in error.
The mind is wandering in the ocean: be not swept away therein.

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91. As the bee roams about the garden for the Seent of many flowers:
So the Jiva roams in worldly desires and at the end goes disconsolate.

92. The whirlpool is as the heron's snare: many senseless Jivas have been swallowed up therein.
Kabir says, Only those escape, in whose heart is discernment.

93. The flighty in mind became a locust in the three worlds:
The men of Hari for lack of the knowledge of Hari fell into the hands of Kal.

94. The waves are of varied colour: the mind is a bee that cannot see:
Kabir proclaims aloud, Understand it by the instrument of wisdom.

95. As a juggler's monkey, so is the Jiva with the mind:
He makes him dance to various measures, but keeps him close to hand.

96. This mind is unstable, this mind is a thief, this mind is a pious robber.
The mind destroys gods, men and munis: the mind has ten thousand doors.

97. The snake of separation has bitten the body: it heeds no charm at all.
Separated from Rama, man cannot live, or, if he lives, he lives a madman.

98. Parted from Rama, the body is restless: let no one do them hurt:
At the merest touch they will die, like the sensitive creeper are they.

99. The snake of separation has fastened on the heart and wounded it
The Sadhu will not shrink away—just as it pleases let it bite.

100. The heart's throbbing pain is lodged deep—a splinter from the tree of speech.
Extraction will not draw it forth: there it remains to make fresh wounds.

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101. The black snake within the body has utterly devoured all the world:
But few will escape, who meditate on the name of Rama with understanding.

102. Kal stands above thy head: awake, friend of thy foreign foe.
How can he sleep at peace, whose house is on a lonely way?

103. The body is wood and Kal a weevil: he devours in various ways:
Kal has settled within the body: no one reads the secret.

104. The mind is a cell of Maya: the body a castle of doubt.
Snake's poison heeds no charm: Kal is the onset of a snake.

105. Mind and Maya are one: Maya pervades the mind:
The three worlds are plunged in doubt: how can I speak of them apart?

106. The hedge is given as protection to the field: but the hedge devours the field.
The three worlds are plunged in doubt: whom can I make to understand.

107. The mind is a sea, and desire is the wave: many are swept away and drowned.
Kabir says, They only will escape, in whose heart is discernment.

108. By wisdom a sea was made, strong wind, and a sharp eyed thief:
The whole world was destroyed: none could reach the goal.

109. None died as man, whoever died, died as a beast of the field:
Not once Jiva reached the goal, but became elephant or horse.

110. Than man there is no greater sinner, who obeys not the Guru's instruction.
Again and again he cries like a jungle *kukuhi* and is conceived in the womb of four mines.

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111. What can helpless man do? At his bidding the door will not be opened.
If a dog be made to sit at the *chauka*,[1] he will but lick the *aipan*[2] according to his wont.

112. What can helpless man do, whose body is senseless?
When within the Jiva there lives no power to see, what use in calling to him, O Kabir?

113. If you received birth as man but lose the chance that now is yours,
You will fall into the mill of this world, and there suffer grievous blows.

114. Seek to obtain the gem of wisdom. What is all this decking of dust?
Kabir came and went again: this world is without savour.

115. Birth as man is priceless: it cannot be a second time.
A ripe fruit which has fallen cannot again grow on the branch.

116. You go, having twisted my arm and awakened me from sleep.
Kabir proclaims loudly, By this road must you go.

117. I have given Sakhis in bundles, but in all four ages only two letters.
O Kabir, the taste of the words is sweet; but no one really weighs it.

118. A raft is made of snakes[3] in the midst of the ocean of this world.
To leave it is to drown, to grasp it to be bitten in the arm.

119 In my hand a cup filled with *khowa*, I kept watch all day long.
O Kabir, when I care no longer, not even sour milk will be offered.

120. If I speak of One, it is not so: if I say two, then this is an offence.
As He is, so He remains: this Kabir proclaims aloud.

[1] Bridal seat.
[2] The seat is plastered with rice-water.
[3] Knowledge.

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121. I have a packet of *amrit*: I opened it in many ways:
Should I meet with one like myself, I will dissolve it and give him to drink.

122. The bundle of *amrit* I lifted from my head.
To whomsoever I declared that I am One, he but abused me.

123. Of Him, for whom munis practised penance, whose praises the Vedas are wearied with singing:
Of Him I give instruction, but none believes.

124. From One came countless—and the countless became One.
When comes knowledge of the One, in the One all are absorbed.

125. There is one word of the Guru-deva: therein are countless thoughts.
Pandits, munis, men were wearied: the Vedas can find no limit there.

126. Turning their backs upon the Master, four armies sing.
Jiva is fallen among thieves; though he has no part nor lot in this.

127. The hunter sees the game—and flees from it.
A wonder have I seen: a dead[1] man is devouring Death.[2]

128. In the three worlds there is robbery, that makes away with all.
The thief is without a head: none could recognise him.

129. Watching the grinding of the mill, tears came to my eyes:
None who came between its two stones, escaped unscathed.

130. The mill of Rama is working, which has ground the world to dust.
Kabir says, They alone were saved, who had taken out the pin.

131. Four thieves went out athieving: they took off the shoes from their feet.
The four set their ladder at the door.[4] O Pandit, ponder this.

[1] Jiva
Mana, Budha, Chita, Ahankar.

[2] Kal

[4] At each door of the body.

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132. Praise to that milk, whence comes the *ghi*.
Half a Sakhi of Kabir is the life of four Vedas.

133. Praise to that mind, which attests the tester.
The Lord has given sugar : the fool thinks it salt.

134. The plant of poison has taken root and a snake coiled round it.
On account of this the Jiva is in dread and watches night and day.

135. In the house where the snake harbours, there can no *sadhu* be :
All the furniture is removed from it and it is filled full of poison.

136. Seed of a grain-weight was sown, its produce was a maund :
The tent of *Kal* is pitched morning and evening on the road.

137. Though one maund be sown, the crop will not be even a grain-weight.
No one heeds my saying, therefore at the last they go astray.

138. Renounce self and recite the name of Hari : efface defects from head to toe.
Have no fear of any creature : this is the essence of the *sadhu*'s faith.

139. By reason of prejudice and bigotry the whole world is misled.
He who is free from prejudice and recites the name of Hari, he is the *sant* and the wise.

140. The great are lost in greatness, in their every hair is pride.
Without knowledge of the *Sat-Guru* all four castes are *chamar*.

141. What use in renouncing Maya, when you will not renounce conceit ?
In that conceit were all munis burned : that conceit devours all.

142. In the flame of Maya the whole world burns : they dote on gold and women.
Kabir says, How can you be saved when the fire is wrapped in cotton ?

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143. Maya in the world is as a snake: armed with poisons she lies in the road.
The whole world she has caught in her noose: Kabir alone cut his way out.

144. There is a charm for the snake and the scorpion, and for poisons there are antidotes.
If one fall into the clutches of a treacherous woman, she will tear out his heart and devour it.

145. *Tamogunr* has three qualities: there the bee revels in the scent.
One branch bears three fruits, brinjal,[1] sugarcane,[2] and cotton.[3]

146. The mind like an elephant tramples the zealous Jiva to death; desire has grown shrewd.
It heeds no music and no charm: it flies and fastens on its prey.

147. The mind is an elephant, which never obeys: it goes at its own will.
What can the helpless *mahavat*[4] do, with no *ankus* in his hand.

148. This Maya is a sweeper-woman and a sweeper's wife.
She caught in her toils both father and son: yet she remains not with either.

149. Beholding gold and women be not led astray by their brilliance.
Separation and union are twins, like a snake that casts its slough.

150. All fell into the clutches of Maya, Brahma, Vishnu, Mahesha:
Narad, Sharad, Sanak, Sanandan, and Ganesha, the son of Gauri.

151. One Pipal[5] tree is valued highly: no one knows its secret.
They plash the boughs, but none gets fruit: leaving the Husband they seek this Pipal.

152. From being honest one[6] became a thief: among the thieves quarrels arose.
O Jiva, you will know it well, when the blows fall upon you.

[1] Salty [2] Sweetness. [3] Tasteless.
[4] An elephant driver. [5] Brahma. [6] Jiva.

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153. How can his work find completion, to whom the Guru has not shown the path?
His raft will sink again and again at the *ghat*[1] that is no *ghat*.

154. It was not known—it was not understood: we did not walk with understanding,
When the blind is companion of the blind, who will show the path?

155. When his Guru is blind, what can the disciple do?
The blind urges on the blind, both fall into the well.

156. The chamber is the chamber of a man: do not therefore rush to enter in.
In one field there feed a lion, a donkey and a cow.

157. Four months the rain[2] fell heavily: the water of the tank is unrivalled.
But clothed in mail of proof not one arrow pierced them.

158. The Jiva fears to meet the Guru: and the body is subject to decay.
Folly like a butcher lives within the mind: and gamblers' stakes are set there.

159. The body is doubt, the mind a dog: Kal hunts there ever.
Dwelling in one house with these, O friend, why do you ask of its welfare?

160. He who distinguishes not the honest from the thief, is blind and witless.
For lack of the test is he destroyed. Consider and keep yourself aloof.

161. Make your Guru your armourer: he will scour clean your mind.
With the chain of his word he will burnish, and your mind will become like a mirror.

162. In instructing a fool your own store of wisdom is wasted:
Charcoal cannot grow white, however much soap be used.

[1] Landing place.
[2] Guru's instructions.

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163. An idiot, a sloven, an evil doer, is cased from head to foot.

What can the archer do when no arrow can pierce him?

164. A parrot has settled on the fruit of the *semar*[1] tree.

He draws back his beak and beats his head: he has no one to thank but himself.

165. O parrot, quickly leave the *semar* tree: or your wings will become yet more enfeebled.

Only those will haunt the *semar* tree, who have no eyes in their heart.

166. The parrot settled on the *semar* tree in hope of the two buds.

When the buds cracked and split, the parrot flew off disgusted.

167. Upon whom do people trust? Why do they sit aloof?

Yama lurks to murder Jivas, as a butcher slaughters sheep.

168. He who by knowledge and understanding stays unmoved, and renouncing power becomes powerless:

Kabir says, No one can touch the garment's hem of such a *sant*.

169. That diamond is worthy of all praise that can endure the hammer's blow.

The deceitful and the hypocrite on testing was proved spurious.

170. Hari is a diamond, men are jewellers: all spread their wares.

When men find the tester, then the claim of others is rejected.

171. Do not display a diamond in the market where men sell greens.

Tie up your bundle quietly and go upon your way.

172. A diamond fell in the market, and there lay covered with dust.

Many fools passed it by: the tester picked it up.

[1] Cotton tree.

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173. Diamonds are not found in bags, nor sandal trees in rows.
Lions do not live in herds : nor *sadhus* walk in companies.

174. Each according to his wisdom, so have all believed.
Hari's knowledge is hard to come by : none perceived it fully.

175. The bones burn like fuel, the tree burns like grass.
Kabir is burning in the sweetness of Rama, as cotton burns in the store-house.

176. The *ghat* was missed through ignorance of the road : through the orders came wandering in the mines of creation.
That which spread the lime in this world was never clearly known.

177. What profits talking to a fool or how control the brutish ?
What profits shooting at a stone ? The best of arrows is but spoiled.

178. As a marble falls upon a dome and straightway tumbles to the ground :
So is the heart of a fool : how can the word rest there ?

179. The outward two are gone, and the mind's also are lost.
He whose four eyes are gone, how can he be controlled ?

180. Many days passed so, without love of devotion.
Waste land sown will bear no crop, however heavily it rain.

181. I weep for this world, but none weeps for me.
That man alone will weep for me, who has discernment of the word.

182. All say 'Lord, Lord,' but I am concerned therefor.
Of the Lord they have no knowledge : where will they rest at last ?

183. Life cannot be sustained without life : life is the food of life.
How can you sustain your life and yet be merciful to life ? O Pandit, think this out.

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184. I describe all, none know me.
Then I was good[1]: now am I good : from age to age I cannot change.

185. If I speak openly, then they will beat me : none sees within the veil.
The dog [1] is hidden beneath the straw : why make enemies by speaking ?

186. I have travelled through many countries : my mind is stored with their plenty.
Of that for which I have been searching, everywhere there is famine.

187. This Kali Yug is base, the world is blind, none heeds the word.
To whomsoever I speak of his own good, he is roused to hate me.

188. I touch not ink nor paper, nor take pen in my hand.
Of the greatness of the four ages Kabir has given instruction with his lips.

189. Wisdom before, [2] wisdom behind, [3] wisdom on the right[4] hand and the left[5].
To increase wisdom upon wisdom, that is all my wisdom.

190. He who walks within bounds is man; who lives in the boundless is the *sant*.
He who knows not the bounds, nor the unbounded, his understanding is naught.

191. Those who understand are established in one state, those who seek in every place :
They, says Kabir, are betwixt and between : they waver from this side to that.

192. What can the helpless road do, when the traveller does not walk with understanding ?
Leaving their own road, they wander from waste to waste.

193. You are dead and you will die again, without even a blunted arrow.
The axe is laid to the tree : today or tomorrow you die.

[1] Kal. [2] Jagrat. [3] Supan,
[4] Shushputi. [5] Turiya.

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194. My speech is of the East: no one can understand me.
Only he can understand me, who is from the furthest East.

195. He whose steps once crushed the earth and raised the dust in clouds,
Himself a prey is drying in the sun: O Pandit, consider this.

196. Those who measured[1] the earth in their stride, and crossed[2] the river at a leap,
Who weighed[3] the mountain in their hands: these has Kal devoured.

197. Nine[4] maunds of milk were collected: it vanished drop by drop.
The milk was spilt and soured: and the butter was spoiled.

198. How often I fall at their feet to win them: how often I weep to win them.
The Hindus go on worshipping their gods, and the Turk owns none of these at all.

199. O man, thy state is great: yet of thy flesh no use is made.
Of thy bones can no ornaments be formed; nor sounding instrument of thy skin.

200. Who knows me, I know him.
Heed not the saying of the world or Vedas.

201. While the drum lasts it sounds, and so long the trafficking of wealth proceeds.
When the drum is broken, wealth is gone: no one looks in at your door.

202. The Earth is the mother of all things: the Earth is the nurse of all.
The Earth cares not to know her value: so is the merciful Guru.

203. Had the Earth not cared to know its value, it would never have wavered,
Grain by grain it would have grown heavier and been established at its root.

[1] Dwarf. [2] Hanuman.
[3] Krishna. [4] Nine kinds of worship.

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204 When merit was not, when earth was not, nor water;
When creation and destruction were not: of that age has Kabir spoken.

205. When there is speech, there the letter came to be: where there is silence, there the mind is firm.
Then speech and silence are one: but those who understand are few.

6. The stars shine till the sun rises.
The Jiva is subject to Karma, till it be filled with knowledge.

207. Not knowing the name of the village, men go on the wrong road.
Tomorrow a thorn will pieree them: why not give heed beforehand?

208. Keep company with the *sadhus* who can free others from troubles.
The companionship of the mean is worthless: it is misery day and night.

209. Good company brings forth happiness: from ill associates spring troubles.
Kabir says, Let us go where there is companionship after our own heart.

210. As your longing is at its beginning, so should it be to its end.
By adding shell to shell, a hundred millions are heaped up.

211. Today, tomorrow, or any day (comes death): the body is not lasting.
How many days, O man, can you keep water in an unbaked vessel?

212. Trust your own hands, your arms, your strength: give up reliance upon others.
When through his courtyard flows a river, how can he die of thirst?

213. One helpless Jiva, bound with many bonds:
How can his own strength set him free, if his master give not release?

214. Do not kill poor Jivas: there is one life in all.
Murder will never be forgiven, though one hear a million Puranas.

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215. Never kill a Jiva : tomorrow he will take your life.
By pilgrimages you will not be saved, though a million diamonds be given in alms.

216. Three went on pilgrimage, with restless thought and thieving mind.
Not one single sin was done away : but ten maunds more piled on them.

217. On their pilgrimage they were swept away and drowned : shivering they bathed in the waters :
Kabir proclaims aloud : They became *rakshas* and bewailed their lot.

218. Pilgrimage has become a noxious creeper and spreads from age to age.
The followers of Kabir have rooted it up : for who would eat poison ?

219. O creeper of strange qualities ! thy quality cannot be described.
Wherever cut, thou growest green ; watered thou witherest away.

220. The creeper is unsightly and its fruit is bad : the scent of its flowers is noisome.
The root destroys the gourd : and all thy leaves are bitter.

221. Cleaner than water, subtler than vapour, swifter than air :
Such Kabir has made his friend.

222. Hearken, O *sants*, to the words of the *Sat-Guru* : take no burden on your heart.
Stand up in his presence, I bid you, and set your battle in array.

223. Sow the bitter creeper, and you will pluck bitter fruit.
Then only you will gain the name of *sidh*, when the creeper is utterly cast out.

224. If one becomes Sidh, still what comes of it ? His fame has spread on all sides.
Within him is the seed—and desire will spring up again.

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225. Behind the curtain libations of water are poured out: O *sants*, consider it.
From the fear of shame he lets himself be crushed and killed: Kal carries off the prey,

226. If I say, "He is," then none believes: without being one is established (sidh).
Kabir says, Listen O *sants*: diamond only can cut diamond.

227. Gold, the good, the *sadhus*, can part and be united a hundred times.
The bad are alike a potter's pots, shattered at a single blow.

228. In a chamber of soot the whole world is being stifled.
Praise to the man who enters it and emerges again.

229. The chamber is of soot and the fort too of soot.
He is not blackened there, who abides covered with a covering.

230. Wealth of ten thousand millions, dominion from sunrising to setting;
Are not to be weighed against the excellence of devotion. Of what use is all this?

231. The fish[1] have all vanished, to be sold in the court of the Fisher[2].
Were thine eyes inflamed? Why else did the net enfold you?

232. I made my house in the waters and my bed in the deep below.
When the dice of *karma* were cast, the net wrapped me round as a garment.

233. Becoming fish there is no escape: the Fisher is your death.
In whatever tank[3] you swim, there too he will set his net.

4. Without rope the necks of all are bound: its bonds are countless.
The glass is given into their hands, but without eyes what can they see?

[1] Jiva.
[2] Kal.
[3] Body.

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235. By teaching they are not taught: they sell themselves into another's hand.
I seek to draw thee to myself, but thou strivest toward the city of Yama.

236. As constant polishing cleanses iron of rust:
So by constant counsel Maya and Moh are broken.

237. A boat of iron, a heavy cargo of stone,
A bundle of poison on his head, and yet he fain would cross.

238. The Pandavas holding fast by Krishna, yet wasted on Himalaya mountain.
If iron be touched with the *paras*, how can rust eat it away?

239. He rises in the east and sets in the west and feeds on the flowering air.
He in his turn is devoured by Rahu: why has man forgotten?

240. The mind resides before the eyes: in a twinkling it ranges wide.
The three worlds are the mind's realm: the mind is worshipped in every place.

241. The mind is greedy for its own sweetness: the wave of worldly pleasure is ever tossing.
The body moves at the mind's motion: thus all is lost.

242. The fashion of the world is as a flock of sheep.
If one falls into a pit, all go the same road.

243. That path is very difficult: none should go thereby.
Those who went, never returned: who will bring news of their welfare?

244. In the company of the wicked there is death: as the plantain tree near the plum.
This waves and that is torn to shreds: avoid the company of Bidhana (Brahma).

245. The plantain took no thought when the plum tree was planted near it.
Now what profits taking thought, when thorns hem it round?

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246. None know life and death: all depart in blindness.
At the door of the unjust none finds justice, but from birth to birth bewails his lot.

247. He who found not the *Sat-guru*, rushes restlessly in all directions.
The madman's eyes are sightless: his house is burning, but he quenches ashes.

248. The treasure is here, they seek it there. How shall they then obtain it?
He is wise and worthy of honour, who keeps the tester close beside him.

249. Listen to all, but make your own decision.
As the red powder box is at once box and lid.

250. O musician, make your music: let the bitch of this Kali Yug lie.
What to you are other's doings? Set your own house in order.

251. They sing and recite to others, but do not know themselves: it is a song sung without understanding.
Kabir says, Without the touch of the Paras, the iron is but stone within.

252. That which in the beginning I made one, now has been split in pieces.
Tested by the touchstone it could not stand, but proved mere brass.

253 O Kabir, all spoiled Bhakti, by laving stones and pebbles.
Within they stored up poison, and poured away the *amrit*.

254. She[1] was wife to one, but became the wife of many: the wanton had many mates.
Kabir asks, With which will she burn, for she was wife of many husbands?

255. The body is a ship and mind a crow: millions of leagues it flies.
Sometimes it sinks in the fathomless river of doubt, sometimes it enters heaven.

[1] Jiva.

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256. For the jewel of wisdom is a chamber made: and thereon is a lock of silence:
In presence of the tester open it—with the key of gracious words.

257. Midway between heaven and the realm below hang two gourds: [1] one is pierced.[2]
In the fear of six Darshanas are caught the eighty-four million of *siddhas*.

258. Cast away all evil thinking: make your life fair.
Give up the ways and nature of the crow and live the life of the swan.

259. Even as he speaks, so should one act, and renounce passions and hatred.
He will not vary less or more by one grain's weight: thus should he rule himself.

260. O Rama, I am standing at thy door: O Kabir, come and meet with me.
Thou art merged in all—but I would not utterly be merged in thee.

261. Delusion fills the three worlds, and every place delusion makes its dwelling.
Kabir proclaims aloud, Thou livest in the village of delusion.

262. The diamond they dropped in the sand: and they pick up pebbles and eat them.
Kabir proclaims aloud, Thou shalt again set out in sorrow.

263. As the leaves in the forest, or the grains of sand in Ganges,
Are the words that fell from the lips of Kabir: think, Pandit, what thou shalt answer.

264. I thought you to be of the race of the swan, therefore I kept by your side.
Had I known you were kin to the crane, I had never let you touch my body.

265. The wise hold fast by wisdom, the unwise scorn wisdom.
If one give nutmeg to a bullock, how can he know or eat it?

[1] Jiva and Ishwar. [2] Jiva.

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266. Leaving the herdsman, leaving the husband, the cow[1] toothless (and old)
Without hope of salvation lows in the lanes of Brindaban.

267. Those who speak sweet words with their mouth but have another thought in their hearts:
With such, says Kabir, does Rama deal no less cleverly.

268. Hence all go their way, heavily, heavily laden.
Thence none come to us, whom I may run and question.

269. The devotion of Rama is dear, as fire is dear.
Though the whole city be burned, yet again and again men beg for it.

270. The wife is called her husband's, but yet she sleeps with another.
Folly abides in her heart: what joy can her husband have?

271. The good became bad, by listening to some other's word.
The bell-metal became copper, not to be priced as gold.

272. Parted from God they offered *arti*.[2] O Rama, grant them the vision.
At death Thou wilt grant the vision: but what profits this?

273. In a moment comes the destruction: the people live like slovens.
Take careful thought for the future: then cry over what is past.

274. One has entered into all, and all entered into the one.
Kabir has entered into the knowledge, wherein there can be no second.

275. If the One is served, then all are served: if all are served, the One departs.
If the root be watered, there wil be blossoms and fruit in abundance.

276. The forest, wherein no lion can range, no bird can fly:
That forest Kabir's disciples have explored by means of silent *samadhi*.

[1] Jiva.

[2] A lamp made of flour filled with *ghi*, and, having several wicks lighted, is whirled round over an idol.

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277. If I speak truth, he is not He : but the lie is dear to all.
They pour water over my head, but it waters the gardens of others.

278. Speech is priceless, if one speak with knowledge.
Weigh in the balance of the heart, then let it pass your lips.

280*. He (Brahma) has become as others : why art thou void of understanding ?
The wise and the unwise do not thou regard as one.

281. Those who are drunk with Rama's wine are happy in their heart.
As a fair maid's reflection in the mirror no one's arms can clasp.

282. If you would be a *sadhu*, frequent the company of a *sadhu* that is perfect.
If you press unripe mustard seed, you get no oil nor cake.

283. Though a lion's skin be wrapped about the ram,
His speech betrayeth and the voice unmasks him.

284. Ages were spent in search for that whose root is in the heart.
From their great pride and boastfulness, from these their error sprang.

285. Ten doors has the cage wherein the bird's life is contained.
The marvel is that it remains : if it departs why wonder ?

286. With Rama's name on their lips they set their battles in array, and walk in the ways of others.
They wear the skin of a man but roam like bullocks here and there.

287. The ploughing is good, the seed is good, and it is sown by handfuls.
Why then does the blade dry up ? It is the nature of the soil.

288. He who steps from the Guru's ladder, no longer has the Guru's word.
Him will Kal drag away and none can keep him safe.

* *Sakhi* 279 in the Hindi text is the same as 212.

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290*. Within the heart is burning sand and sunlight:
And all live under the shade of sorrow.

291. When the fire is kindled in the ocean, all is consumed to the very ooze.
From east to west the Pandits died, pondering, pondering ceaselessly.

292. Whoe'er I met was *guru*: none I met who was *chela*.
Six lakhs and six and ninety thousand texts for but one Jiva.

293. Where one would buy, there am I not: there am I, where is no buyer.
For lack of thought they roam in error, grasping at the shadow of the word.

294. My word is from Eternity: this alone has power.
But these who start and shrink are altogether powerless.

295. Throughout the world are gems and stones and all can distinguish them.
The tester is more precious than the gem; for in the world these are but few.

296. Do not call him tester who knows the common stones.
He who knows the gem in the hearts of men, he is the tester of jewels.

297. All the world is perishing, each in his own fire.
Never did I meet a Jiva, to whose companionship I could cling.

298. The man is sunk deep in sleep: if he but open his eyes, and see,
The Jiva is fallen among thieves, though he has no part nor lot in this.

299. This is the realm of the Destroyer: he waylays the labourer and takes for himself his goods.
The essence of the word is as a mint, that tests the secrets of the heart.

300. They claim to see, yet all have perished: the unseen none discerned.
If one that is penniless comes to buy, in him I shall find delight.

* *Sakhi* 289 in the Hindi text is the same as 200.

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301. Within the eyes is power to see; but few are they who understand.
The bodily eyes men still retain: thus they are full of empty words.

303*. Pay worship with understanding: all can assume a dress.
Let that worship be swept away, wherein is no understanding of the word.

304. Gods, men, munis, deities, seven seas, nine regions of the earth:
Kabir says, All have had the pleasure, now comes the penalty of taking body.

305. While the heart rests not on itself, so long there is no peace.
In the four ages have I proclaimed it: but doubt still fills their hearts.

306. I listened when the instrument was sounding. All its strings are broken.
What can the poor instrument do, when the maker of music has gone?

307. If thou carest for me, then give up all thy hopes.
Grow ever in my likeness, so all is in thy hand.

308. If one become a *sadhu*, what comes of that, if he speak not with understanding?
He kills another's soul: for his tongue wields a sword.

309. Within the swan there lies a lake of deceit.
The Jiva found no resting-place, his eyes denied the vision.

310. Sweet words are balm, and harsh words are an arrow.
It penetrates the doorway of the ear and transfixes the whole body.

311. Behold the courage of the diver: he plunges into the lowest deeps.
The Jiva heeds no obstacle and comes forth with the ruby in his hand.

312. The world went hence deceived: it found nor Yoga nor pleasure.
Kabir has threshed out all the sesamum seeds; the rest thresh only stalks.

* *Sakhi* 302 in the Hindi text is the same as 201.

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313. O diver, drink the *amrit*: why plunge to your death in the deeps below?
By the mercy of the *Guru* and the companionship of *sadhus*, in this hour you can emerge.

314. Many lives were wasted, many fell and came to nought.
For the sake of one *bund*, O man, why do you weep?

315. When the fire is kindled in the ocean, the ashes crumble piece by piece.
O Kabir, the hypocrites bewail the burning of my priceless gem.

316. In the six Darshanas One is pondered: he is named the Maker:
Says Kabir, All the world is wise and I the only simpleton among them.

317. The truthful no curse can touch: the truthful Kal does not devour.
Who walks in the way of perfect truth, no calamity befalls him.

318. Take service with a perfect master, one who is perfect in all his ways.
If you cling to the love of the mean, you will return with all your treasure lost.

319. O physician, return to thy house: no one asks anything of thee.
He, who has laid this burden on us, himself will teach us to bear it.

320. In instructing others, my own mouth is filled with sand.
While guarding another's floor, my own field has been eaten.

321. I am looking toward thee, thou lookest somewhere else.
A curse on such a mind as this: one mind that has two aims.

322. Aiming and directing others' aim they took their aim: no arrows hit the mark.
The arrows all went wide: they flung down the bow and left it.

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323. Action must agree with word : only if it is a magnet, call it so.
Kabir says, Without the true magnet how can one win the battle ?

324. Say your say and near my words : hear and grow one with me.
Before my eyes the world has passed ; but such an one I never found.

325. I have travelled from country to country, through the streets of village after village.
I have not found one Jiva, who cared to sift and winnow.

326. The magnet and iron are lovers : it draws and uplifts the iron.
Such is the word of Kabir, that draws and saves from Kal.

327. You were deceived. So be it. But now awake again.
The weapon of the word, this is the file of doubt.

328. If the songs, Kabir has set and sung, one daily sings with understanding,
Once passed in death he will not return, nor here be seen again.

329 What can the helpless Guru do ? The fault is in the pupil.
The arrow of the word pierces him not : as well blow into a hollov bamboo.

330. Look on him[1] as thy grandsire, thy brother, and thy father—and cleave in reverence to his feet.
He who in this time fails to see, for ever and always he is blind.

331. To be little is best of all : from being little all things grow.
As to the two days' moon all bow the head.

332 Death after death the whole world died : yet none knows how to die.
None ever died in such wise as never to die again.

Guru.

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333. Death after death the whole world died : but none took future thought.
Each held by his own wisdom : but the whole world died a slave.

334. The wares are set out, no buyer comes : the price of the wares is hire.
The man who has no money walks restless to and fro.

335. They renounced their households to become Yogi. Household the Yogi has none.
Without understanding they wander astray, grasping but the shadow of the word.

336. The lion[1] roams solitary in the forest : in a second of time he makes its circuit.
His own, or the forest of another, each is alike to him.

337. He has entered within the body : there he sits to keep watch.
When he would choose a certain state, that special knowledge he imparts.

338. By his speech is revealed the nature of the thief, and of the honest.
All actions of the heart within come forth by the way of the mouth.

339. I never knew a bosom friend : all I met were selfish.
Kabir says, When the sky is torn how can a tailor mend it ?

340. I saw the whole world burning, each one in his own fire.
Never did I meet the man, to whom I might join myself.

341. Moulded and fashioned was man : but without wisdom he is shapeless.
What can one do with the rose, which has no fragrance ?

342. What profits birth in mighty house, when the understanding is feeble ?
Like a flower in a desert place, whose colours will wither for naught.

[1] Mind

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343. There is no penance higher than truth, no sin that can rival lying.
In him, within whose heart is truth, does He himself abide.

344. Not made of the Creator nor of Brahma : unseen of sun or moon :
Not found in the three worlds : yet known to all the universe.

345. The trunk is straight, the fruit is hard to reach, the tree[1] is rooted firm.
Many birds died in striving after it : the fruit is sweet but far away.

346. One sits[2]—a banya : one stands[3]—a cowherd :
One never sleeps[4] a watchman : Kal has devoured them all.

347. In front, the fire burns fiercely ; behind, it all grows green again.
All praise then to the tree[5], that bears although its root be severed.

348. Youth, age, and childhood passed: now the fourth[6] stage is come.
Even as a cat watches a mouse, so Yama lies in wait.

349. Destroyed by others, not self-destroyed, yet none the less destroyed ;
Whom shall I strike and wound ? All that I see is my own life.

350. I went to all the trees[7], I tested all their fruits.
Again and again Kābir goes begging the vision as his alms.

351. When there is none to hear within the house, teacher and teaching are vain.
When hearer and teacher are in one house, then the teaching proves its savour.

[1] The tree of Prikirti. [6] Old age.

[2], [3], [4] Different types of ascetics. [7] Religions.

[5] Attachment to this world

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352. The touch of the *paras* turns it to gold: it will never be iron again.
The *palas* tree pervaded by the sandal's scent, is now called *dhak* by none.

353 Searching, and searching, and searching, but showed Him now this, now that.
When searching and searching found nothing, then Hari was known unique.

354. The Unique has made the world, but the Lord's light is other than He.
In the last hour of all, tell me, whose is the vision you see?

355. The Lord's light in the heart is one, by that light then behold Him.
Why do you call him Unique, by whose work the world was made?

356. Brahma asked the woman, with clasped hands and bowed head:
Of what origin[1] is that Purusha, O mother? speak and make me to know.

357. He has no form nor shape: nor in the interspaces did he take body,
In the midst of the palace of heaven know him as without substance.

358. They set themselves to meditate upon this Purusha, as within adamantine[2] doors.
They saw but their own reflection: and the three[3] were entranced therewith.

359. This mind found refreshment, when the knowledge of Brahma gushed forth.
The fire, in which the world is burning, became like a cooling stream.

360. That to which from all eternity the soul was kin, was forgotten in all abodes.
Now caught in the eighty-four million (births) the soul cries "This" and "That."

[1] Caste or colour.
[2] The state of Samadhi.
[3] Brahma, Vishnu and Mahesha.

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361. I describe the unseen[1] I describe the seen,[2] I describe the unborn[3] to thee.
O Kabir, I describe all, but none describes me.

362. In the three worlds I have seen it: why do you call it unseen?
Knowing not the essence of the world, you wear a disguise to your own deception.

363. Learn, whence came the word, and where the word abides.
Kabir says, I am the lover of the word, which gave the vision of the invisible.

364. Learn to know your own true maker: believe my words.
Within the five elements, of whose power was this wide display?

365. Of the whole universe am I the maker: above me there is no second.
Kabir says, No one knows me: all are absorbed in that

366. The sons[5] pay no heed to their father's[6] words: they worship one without substance.
Kabir says, Even now awake, and renounce the love that is false.

367. All set their hope on the city of nothingness, wherein there is no Creator.
Kabir says, Know your own Jiva: thus all delusion will vanish.

368. All say, "devotion, devotion": but their devotion proved vain.
From the place, wherein they put their trust, came wrath.

369. Consider, O learned brother: not one has brought us tidings.
From the journey, they went, they return not again to give an account of that country.

370 In delusion the whole world passed away: all perished in delusion.
No one firmly plants his steps: this woe is past all telling.

[1] Maya.
[2] Eternal Purusha.
[3] Chelas.
[4] Brahma, Vishnu and Mahesha.
[5] Niranjan.
[6] Guru.

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371. From Maya has sprung mind: from mind the ten *avatars*.
Brahma, Vishnu passed away deluded: the world is plunged in error.

372. Calling on Rama, all passed through the world, but not one reached Rama.
Kabir says, For those who know Rama, all their works are perfected.

373. This world has become mad, entangled in the love of the unseen.
Deserting the Visible, it serves a Purusha without substance.

374. The king[1] became subject: the subject[2] took the kingdom.
The subject would govern all, hence all is confusion.

375. He, whose praise all learn to chant, has neither hands nor feet.
Kabir says, Wisely the mother gave this son the name Niranjan (without birth).

376. O thou that knowest Brahma, be not led astray with Vedas and the world.
Kabir says, Here is my wisdom: take this lamp in thy hand.

377. The worshipper saw not the Deva: nor did the Deva see his worshipper.
Kabir says, I saw both dying: the Guru gave this teaching.

378. Thou knowest thine own state, Deva: in us is no power to know.
Kabir says, All share this error: all are plunged in doubt.

379. From gazing on nothingness doubt arose, and searching on all four sides,
Searching and searching they died, but the form without form none found.

380. He who has planted his understanding firm, that Yogi becomes immortal.
Now he understands, and renounces error: beside him there is none else.

[1] Soul. [2] Kal

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381. By doing what they see others do, the whole world was misled: none found the *Sat-Guru*.
Kabir says, They perplexed with doubt have lost their Jiva.

382. You set your hope thereon; the hope thereof is false.
Infatuate you left your household for the forest: from age to age you roam unsatisfied[1].

383. When the foundation shakes, the whole house is shaken: now none can check its fall.
Kabir says, If one understands, him will Kal not devour.

384. Rama[2] dwelt in the depths of the forest: yet the hope of the Guru was unfulfilled.
Kabir says, All this is *Pakhanda*, and liars always go disappointed.

385. Fear arose, the heart is fearful, this fear destroys their peace.
None has seen Rama, though they cry "Rama" day and night.

386. 'Twas I made the ocean of bliss, and sorrows and grief I trampled under foot.
None kept fast his grip: beggar and king, all passed away.

387. Had there been no trouble in the world, there had been no grief of separation.
In their happiness they heaped sorrow on themselves: this saying all men say.

388. All are engrossed with scriptures: this fashion none renounces.
All are caught in the net of error and have cast away the Jiva.

389. He[3] is without form, without shape; but makes the whole world to dance.
Him, who destroys the five,[4] all should fear him.

390. Deluded, deluded the whole world passed, through following their guide.
Kabir says, When the tree is rotten, what can you gather then?

[1] Yogis who reside in the forest.
[2] So say those who practise penances in the forest.
[3] Mind.
[4] Five Gyan Indris.

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391. The *sakhi* is the eye of wisdom: behold and ponder it in your heart.
Without the *sakhi* the quarrel of the world will never cease.

392. It all depends on five elements: consider this.
Says Kabir, By understanding the secret of the elements the Jiva will be saved.

393. If one becomes true, what comes of that, if he knows not Him that is true?
If one be true and meet Him that is true, he will be merged in that true one.

394. The road by which went *Sanak* and his companion, Brahma, Vishnu, Mahesha:
All followed that same path: to whom then shall I give instruction?

395. By reason of deeds done for his kin, the swan went far astray.
Then to what family will the blame belong when he lives as a beast of the field?

396. He whose heart never knew the Guru, whose body the word never pierced:
Kabir proclaims aloud, This is for a swan to be companion of a heron.

397. Hatred and hater are one: make no union with them.
Caught in the toils you will die: whence can salvation come?

398. If the Guru be perfect, the disciple brave, then gather your reins and plunge into the battle.
If you would really know the Lord, then sit for a while in thought.

399. If one that is bound be with one that is bound, by what means can come release?
Do service to one who is free from bonds, and he will release in a moment.

400. Do not follow, brother, the current of the mind: give up this your wisdom.
Thus many neighbours were swept to death: in our own hearts we know it.

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401. I have but one arrow : the mind has thirty-six :
If my single arrow strikes, all the rest are nothing.

402. He has withdrawn His presence, yet is He within the heart : this the mind knows well.
He who knowingly does evil, where will he find happiness ?

403. Ponder it and be entranced. understand it and be free from limitation
Behold the marvels of Him, whom no bonds can restrain.

404. He, for whom they wander searching, ever stands before them.
To the instructed He is near, from the uninstructed He is far away.

405. It is but one thing, and they make it many.
A heavy curtain hangs between, therefore naught is seen.

406. Who thrones the Guru in his heart and walks in his commands :
Kabir says, For such a Sant the three worlds hold no fears.

407. If all one's household be blind, and a well is before the door,
Whoever seeks to venture out, will surely fall into the well.

408. Search on the road revealed the gem, a diamond trampled by a thousand ages.
How canst thou, Kabir, renounce this road on which the gem is found ?

409. Men only know the diamond borne in the merchant's pack.
This is the diamond of salvation : a fool loses it and dies.

410. Do quickly what thou hast to do : the flame has come close.
When the fire has caught the door, nothing can be carried out.

411. Weigh your words before you speak : a word has neither hands nor feet.
Yet one word acts as balm, another as a bruise.

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412. All are dwellers in that country: dacoits have set upon them.
Trusting the autumn moonlight they failed to keep their road.

413. If you care for your welfare, then awake: the boat[1] has touched the shore[2].
Again and again you will reproach yourself: a chance like this comes not again.

414. Now parted, where will you go and where find rest for your feet?
Confront the foe, fight face to face, make no unlucky throw.

415. The Guru's image is as the moon, the disciple the *chakor*.
Moment by moment let them fix their gaze upon the Guru's image.

416. The Guru entered into the disciple: unbroken love prevails.
No separation can sunder them: they are two bodies but one soul.

417. Guru differs from guru, and the natures of gurus are diverse.
Worship ever that Guru, who can reveal the secret of the word.

418. Men follow five or seven Gurus: he who can reveal the word, is the Guru indeed.

419. Hari lost, Guru shelters: the Guru lost, there is no refuge.
O sinful man, call on the Guru, not upon another.

420. The Guru is potter, the disciple is clay: moulding and moulding he amends the flaws.
Within he supports him with love: without he deals blow on blow.

421. I made a cave of wisdom, but found no *sadhak* for it.
Yogi and Jangam[3] were swept away in death: without intention there is no devotion.

[1] Age.
[2] Nearing its end.
[3] A Hindu mendicant.

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422. The Guru must be one who takes nothing from the disciple.
The disciple must be one who gives all he has to the Guru.

423. This is that which can be seen, not that which can be uttered.
This is that which can be felt, not that which can be given.

424. He in whose heart is no deceit, deceiving cannot touch him.
He in whose heart deceit is harboured, him deceit deceives.

425. The Lord is lord of all : but the Lord's own are few.
Why search among ten thousand ? Among ten millions there is scarcely one.

426. Serve the perfect Master and so you will be perfect.
When the perfected finds the Perfect, the Perfect will reveal perfection.

427. When patience and goodness of heart flourish, the invisible is revealed.
Without this goodness none finds the goal, though he give a million discourses.

428. The ruby of goodness is greater than all : it is the mine of rubies :
All the wealth of the three worlds resides in this goodness of heart.

429. Wealth of kine, of elephants, of revenue, all the mines of wealth and gems :
When the wealth of contentment is won, all other wealth is as dust.

430. When there is "I," there is "my": where sorrow, there is sin.
Where there is mercy, there is strength : where forgiveness, there is He.

431. It[1] is infinite, yet in all things finite : the river floods each several thought.
The fisher[2] casts his net, for what ? There is neither fish[3] nor water.[4]

[1] Guru. [2] Kal.
[3] Jiva. [4] Maya.

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432. To give me joy, destroy my pain and take away all troubles.
Kabir says, When shall I meet the *sant*. who is a lover of the Eternal.

433. The giver of happiness lives in all, and he gives pain to none.
To rest established in his faith, that is the proof of the *sadhu*.

434. Let not the *sant* forsake saintliness, though he meet with a million unsaintly.
Snakes coil about the *sandal* tree, yet it loses not its coolness.

435. In the house of the grandfather[1] resides the Immortal[2]: the son[3] carries a burden upon his head.
In three worlds grandchildren[4] are robbed: O Pandit, consider this.

436. In the world the *sadhu* is priceless: many who are not wear the garb.
You may know heron from swan by the test of water mixed with milk.

437. All *sadhus* are honoured in their own abodes.
He who discusses the word as tester. he is a crown for the head.

438. Mind dyed in many colours is a busy dyer: it dyes with colours good and bad.
Kabir says, Only then will you escape, when you make your abode with the word.

439. The mind was immortal: kiling could not kill it.
By constant rubbing on the brilliant of wisdom it can be worn and worn away.

440. Mind mounts upon all: the trees of the mind are countless.
But they who are mounted upon mind are few indeed.

441. Mind soars aloft as a bird and searches here and there in heaven.
Baikunth[5] does not contain Him: the Lord is with His worshipper.

[1] The eternal Purusha. [2] Brahm. [3] Guru
[4] Brahma, Vishnu, Maheshs [5] Vishnu *lok*.

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442. The maiden[1] climbed the hill and decked her with many allurements[2].
Her lover utters never a word: her adornments burn her like fire.

443. The maiden is endowed with all graces: in her ears jewels gleam.
When a dart from her lover's eyes strikes her, her whole body is transfixed.

444. Ten thousand hunters, but one deer: many bandits and one wayfarer.
What can one helpless man do, where countless ruffians dwell?

445. Even ill company leaves no stain on him, whose hand clasps the ruby of wisdom,
Just as a juggler's boy plays fearlessly with a snake.

[1] Jiva.
[2] Various kinds of worship.

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SAYAR BIJAK PAD

1. O Sants, the teaching of the Bijak is with authority.
   Many grew weary searching and searching: few were they who found.
2. The four ages and the four-armed Veda chant boundless scriptures.
   Vishnu, Birancha, Rudra, rishis sang: none have found the end.
3. Some declare Him Nirgunr, some Sugunr: some speak of Him as Light.
   To the Lord each assigns a name, but none reveals His form.
4. Some pronounce Him subtle or gross, and some the Letter that has always truth.
   The Sat-Guru says, Few recognise Him, and many liars go about.
5. The devotion that is coveting is altogether vain: the Lord is infinitely wise.
   Beyond attainment, beyond vision is the Lord's abode: yet all say, 'That is our goal.'
6. The way is not seen; the wayfarer finds them not, though he search for abode and resting-place.
   Some laid it down, 'He is Not-Being.' One says, The Light is proof of Him.
7. Some say, He has neither form nor outline. On whom then do they fix their meditation?
   In every several hair the Creator is revealed: why then go astray in error?
8. Upholding or denying, all alike flagged and failed. The Creator none could comprehend.
   Of what form is the True Lord? This has been set forth by none.
9. By many proofs they establish their belief: the True One is ignored.
   Millions of births and ages passed in whims and fancies: they find the vision nowhere.

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10. The All-Merciful, the All-Great, He is seen by few indeed.
    Straightway their state is changed to bliss : they are entranced there for ever.
11. Requiring more and ever more the wise of many sects would strengthen their devotion :
    The teaching of the Bijak is known to few : the proud go wandering in error.
12. Kabir said. Within the Creator is all, and the Creator permeates all.
    Without the secret all are sunk in error : only the *sant*, the wise, can comprehend.

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PROPER NAMES MENTIONED IN THE BIJAK*

Ahalya:—Wife of the Rishi Gautama. She was the first woman made by Brahma, and he gave her to Gautama. She was seduced by Indra. One version represents her as knowing the god and being flattered by his condescension; but another version states that the god assumed the form of her husband, and so deceived her. Being cursed by Gautama she became a stone. Rama afterwards delivered her.

Akrura:—A Yadava and uncle of Krishna. He was son of Swa-phalka and Gandini. He was sent by Kansa to fetch Krishna from Gokula that he might be slain. Akrura went against his will, and Krishna observing this revealed to him his nature.

Ambarisha:—A king of Ayodhya, twenty-eighth in descent from Ikshwaku. It is said that he observed strictly the Ekadasi fast and broke it according to rule before the end of the day. Once Durvasa came to his house as a guest. As usual the guest went to have a bath before dinner. He took so long a time bathing that Ambarisha drank a little water to keep his rule. Durvasa sought to kill him; but Ambarisha asked protection from Vishnu and was protected.

Anjana:—Mother of Hanumat by Vayu, god of the wind.

Arjuna:—The third Pandu prince. He was taught the use of arms by Drona and was his favourite pupil. By his skill in arms he won Draupadi at her Swayamvara. For an involantary transgression he imposed upon himself twelve years' exile from his family, and during that time he visited Parasu-Rama, who gave instruction in the use of arms.

* These notes are partly taken from Dowson's *Classical Dictionary of Hindu Mythology.*

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Avagat :—Unconditioned, which cannot be comprehended (God).

Bali, Balin :—The monkey king of Kishkindhya, who was slain by Rama and whose kingdom was given to his brother Su-griva, the friend and ally of Rama. He was supposed to be the son of Indra, and to have been born from the hair (bala) of his mother, whence his name. His wife's name was Tara, and his sons' Angada and Tara.

Bhoja :—A name borne by many kings. Most conspicuous among them was Bhoj or Bhoja-deva, king of Dhar, who is said to have been a great patron of literature, and probably died before A. D. 1082.

Brahma (masealine) :—The first member of the Hindu triad; the supreme spirit manifested as the active creator of the universe.

Dasa-ratha : —A prince of the Solar race, son of Aja, a descendant of Ikshwaku, and king of Ayodhya. He had three wives, but being childless, he per-Airmed the sacrifice of a horse, and, according to the Ramayana, the chief queen, Kausalya, remained in close contact with the slaughtered horse for a night, and the other two queens beside her. Four sons were then born to him from his three wives. Kausalya bore Rama, Kaikeyi gave birth to Bharat, and Su-mitra bore Lakshmana and Satru-ghna. Rama partook of half the nature of Vishnu, Bharat of a quarter, and the other two shared the remaining fourth.

Dattatriya : —Son of Atri and Anasuya. A Brahman saint in whom a portion of Brahma, Vishnu, and Siva, or more particularly Vishnu, was incarnate.

Devaki :—Wife of Vasu-deva, mother of Krishna.

Dhruva :—The polar star. According to the Vishnu Purana, the sons of Manu Swayam-bhuva were Priya-vrata and Uttanapada.

Dig-ambara : —' Clothed with space.' A naked mendicant. A title of Siva.

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Dur-yodhana:—'Hard to conquer.' The eldest son of King Dhrita-rashtra and leader of the Kaurava princes in the great war of the Mahabharata.

Dwarka, Dwaravati:—'The city of gates.' Krishna's capital, in Gujrat, which is said to have been submerged by the ocean seven days after his death.

Firendr:—Serpent-king.

Gandharva:—'The heavenly Gandharva' of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general.

Ganesa:—(Gana-Isa), Gana-pati:—Lord of the Ganas or troops of inferior deities, especially those attendant upon Siva.

Go-kula:—A pastoral district on the Yamuna, about Mathura, where Krishna passed his boyhood with the cowherds.

Gopala:—Go-vinda:—'Cow-keeper.' A name of the youthful Krishna, who lived among the cowherds in Vrindavana.

Gopis:—The cowherd damsels and wives with whom Krishna sported in his youth.

Gorakh:—The founder of Gorakha Panth, lived in fourteenth century A. D.

Go-vardhana:—A mountain in Vrindavana, which Krishna induced the cowherds and cowherdesses to worship instead of Indra. This enraged the God, who sent a deluge of rain to wash away the mountain and all the people of the country, but Krishna held up the mountain on his little finger for seven days to shelter the people of Vrindavana.

Hanuman, Hanumat, Hauumat:—A celebrated monkey chief. He was son of Pavana, 'the wind,' by Anjuna, wife of a monkey, named Kesari. He was able to fly, and is a conspicuous figure in the Ramayana.

Haris-Chandar:—Twenty-eighth king of the Solar race, and son of Trisanku. He was celebrated for his piety and justice.

Hiranyakusha:—'Golden eye.' A Daitya who dragged the earth to the depth of the ocean.

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Indra :—The God of the firmament, the personified atmosphere.

Janaka :—King of Mithila, of the Solar race. When Nimi, his predecessor, died without leaving a successor, the sages subjected the body of Nimi to attrition, and produced from it a prince "who was called Janaka, from being born without a progenitor."

Jaunpur :—A city in U. P.

Jaya-Deva : A poet, author of Gita.

Jhusi :—A village near Allahabad fort, where the tombs of Shaikh Taqi and of other Muslim saints are.

Kansa :—A tyrannical king of Mathura, son of Ugrasena and cousin of Devaki, the mother of Krishna.

Kanya-Kumari :—'The virgin damsel.' A name of Durga.

Karna :—Son of Pritha or Kunti, by Surya, the sun, before her marriage to Pandu.

Kasi :—Benares.

Kesava : 'Having much or fine hair.' A name of Vishnu or Krishna.

Kunti :—Daughter of the Yadava prince Sura, King of the Surasmas, whose capital was Mathura on the Yamuna. She was sister of Vasudeva, and was given by her father to his childless cousin, Kuntibhoja, by whom she was brought up. In her maidenhood she showed such respectful devotion to the sage Dur-vasa, that he gave her a charm by means of which she might have a child by any god she pleased to invoke. She called upon the sun, and by him had a son, named Karna, but without any detriment to her virginity ; still, to keep the affair secret, the child was exposed on the banks of the Yamuna.

Kuru :—A prince of the Lunar race, son of Samvarana by Tapati, a daughter of the sun. He ruled in the north-west of India over the country about Delhi.

Kuvera :—In the Vedas, a chief of the evil beings or spirits living in the shades : and called by his patronymic Vaisravana.

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Lakshmana :—Son of the King Dasa-ratha by his wife Sumitra. He was the twin brother of Satru-ghna, and the half-brother and special friend of Rama-Chandra.

Lanka :—The island of Ceylon or its capital city. The city is described in the Ramayana as of vast extent and of great magnificence, with seven broad moats and seven stupendous walls of stone and metal.

Maghar :—A village in Gorakhpur district where Kabir's tomb is still visited.

Manakpur :—A village on the Ganges.

Mandodri :—Ravan's favourite wife and the mother of Indra-jit.

Mithila, (methal) :—A city, the capital of Videha or North Bihar, which corresponds to the modern Tirhut and Purniya, between the Gandaki and Kosi rivers.

Muchandar-nath :—Guru of Gorakh-Nath.

Muni :—"A holy sage," a pious and learned person, endowed with more or less of a divine nature, or having attained to it by rigid abstraction and mortification.

Naga :—A mythical semi-divine being, having a human face with the tail of a serpent, and the expanded neck of the cobra.

Nam :—Nama Deva.

Narada :—A Rishi to whom some hymns of the Rig-veda are ascribed.

Naresh :—Lord of men.

Pandu :—'The pale.' Brother of Dhrita-rashtra, King of Hastinapur, and father of the Pandavas or Pandu princes.

Parasu-Ram :—'Rama with the axes.' He was a Brahman, the fifth son of Jamad-agni and Renuka.

Partha :—A son of Pritha or Kunti.

Parvati :—'The mountaineer.' A name of the wife of Siva.

Prahlada :—A Daitya, son of Hirna-kasipu and father of Bali.

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Prithi, Prithu :—Was the son of Vena, son of Anga. He was called first King, and from him the earth received her name Prithivi.

Rama :—Eldest son of Dasa-ratha, a King of the Solar race, reigning at Ayodhya.

Ravana :—The demon King of Lanka or Ceylon, from which he expelled his half-brother Kuvera. He was son of Visravas by his wife Nikasha, daughter of the Rakshasa Su-mali.

Ravi :—The sun.

Saha-deva :—The youngest of the five Pandu princes, twin son of Madri the second wife of Pandu, and mythologically son of the Aswins, or more specifically of the Aswin Dasra.

Sakata :—A worshipper of the Sakti.

Sakti :—The wife or the female energy of a deity, but especially of Siva.

Sanaka, Sanandan, Sanatana, Sanat-Kumara :—The four Kumaras or mind-born sons of Brahma.

Sankadik :—Sanak, etc.

Sankara :—'Auspicious.' A name of Siva in his creative character.

Sesha, Sesha-Naga :—King of the serpent race or Nagas, and of the infernal regions called Patala.

Shambhu :—A name of Shiva.

Sharad :—Saraswati, the goddess of learning.

Shukh-deva-Muni :—The son of Viyas.

Sudama :—A friend of Krishna.

Sisu-pala :—Son of Dama-gosha, King of Chedi, by Sruta-deva, sister of Vasu-deva ; he was therefore cousin of Krishna. Krishna had carried off Rukmini, his intended wife.

Sukh-deva :—Son of Viyas.

Surpanakha :—'Having nails like winnowing-fans.' Sister of Ravana.

Uma :—'Light.' A name of the consort of Siva.

Vamana :—The dwarf incarnation of Vishnu.

Vashishtha :—'Most wealthy.' A celebrated Vedic sage to whom many hymns are ascribed.

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Vena :—Son of Anga, and a descendant of Manu Swayambhuva.

Vidhatri :—'Creator.' A name of Brahma, Vishnu, and Viswa-karma.

Vikramaditya :—A celebrated Hindu king who reigned at Ujjayini. He is said to have been the son of a king named Gardabhila.

Vrinda-vana :—A wood in the district of Mathura where Krishna passed his youth, under the name of Gopala, among the cowherds.

Yadu-Banshi :—A famous race of Chhattris.

Yasoda :—Wife of the cowherd Nanda, and foster-mother of Krishna.

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